

NEW TESTAMENT ABSTRACTS



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PERIODICAL ABSTRACTS

INTRODUCTION

768. H. B. ADAMS, "Revelation in the Light of Communication Theory. A Dialogue of Perception and Response," *Encounter* 25 (4, '64) 470-475.

"When our religion becomes an informed, conscious communicative dialogue with God, we can be confident that we have a revelation by which to guide us."

769. J. BARR, "Revelation through history," *TheolDig* 13 (1, '65) 24-28.

A digest of an article which appeared in *Interpretation* 17 (2, '63) 193-205 and *Princeton Seminary Bulletin* 56 (3, '63) 4-14 [cf. § 8-2].

770. R. O. BENDER, "Historical Criticism and the Bible," *LuthQuart* 17 (1, '65) 24-42.

When speaking of scientific study, historians do not agree on the meaning of "scientific" or even that scientific history is a desirable goal. Consequently they hold different opinions on methodology and on the validity of historical study. These differences have serious consequences for the theologian and the biblical scholar. An examination of current historical studies of Scripture manifests certain fairly general practices which are scientifically questionable. Of special relevance is the attitude toward miracles. Despite the attempts of scholars for several generations to reconcile the two, "there is an absolute contradiction between the principle of the uniformity of nature, understood as inviolable law, and the Christian faith."—J. J. C.

771. J. GIBLET, "God Speaks to Us," *LumVit* 19 (4, '64) 691-698.

The subject is developed in four parts: the prophetic word; the Incarnate Word; Christian preaching and the writing of the inspired word; the theology of the word.

772. P. GRELOT, "La Parole de Dieu s'adresse-t-elle à l'homme d'aujourd'hui?" *MaisDieu* 80 ('64) 151-200.

After presenting the reasons which would imply that the Bible, especially the OT, is antiquated and out of date, the author then shows that the biblical message is intended for all generations and has been so proclaimed by the Church throughout its history. Consideration is then given to special problems which the exegete must face in his task of making the Scriptures relevant for the man of today.—J. J. C.

773. M. HOFFMANN, "Kerygma and History," *JournBibRel* 33 (1, '65) 24-33.

Kerygma and history are related in a paradoxical unity that sees the indirect factuality of the Resurrection while recognizing that only the empty tomb and the apparitions are scientifically veridical. Paradoxical unity prevents the sharp

separation of kerygma and history in the area of the Resurrection characteristic of both Bultmann and Barth. Bultmann asserts the separateness of kerygma but by demythologizing endeavors to separate kerygma from credulity. Barth subordinates history to the postulates of God's otherness and of His act of self-revelment through Jesus.—J. H. C.

774. J. KALLAS, "The Achilles Heel of Christianity," *LuthQuart* 17 (1, '65) 43-55.

The naïve and antiquated biblical imagery regarding matters such as God, the heavens, angels, demons and eschatology has been called the Achilles' heel of Christianity because such an outlook is a scandal for modern man. In order to remove this offense, Bultmann would demythologize the Bible, but in the process he discards much of the content of the gospel. Actually this biblical language gives Christianity its strength by insisting upon essential truths, e.g., man's helplessness and sinfulness, God's rescuing power and His involvement in human history.—J. J. C.

775. F. KÖNIG, "Bibelbewegung und Bibelwissenschaft heute," *Bibel und Liturgie* 38 (2, '64-'65) 95-100.

Two factors have greatly contributed to the Catholic biblical renaissance: the increase of Bible reading and study among the laity, and the impetus given to scholarly studies by Pius XII's encyclical on Scripture. In addition, Vatican II's schema on revelation emphasizes the importance of the Scriptures in the life of the Church.—J. J. C.

776. R. MARLÉ, "Le chrétien d'aujourd'hui devant la Bible," *Études* 321 (12, '64) 627-639.

The difficulties confronting the ordinary Christian in reading the Bible are set forth; the contributions of modern scholarship are indicated; and the Catholic Church's directives for the reading and study of the Scriptures are explained.

777. J. E. MAYER, "Divino afflante spiritu und die Seelsorge," *Bibel und Liturgie* 38 (1, '64) 24-27.

The directives for the pastoral use of the Scriptures which Pius XII laid down in his encyclical of 1943 are examined, and suggestions are made for rendering them more effective.

778. R. SCHNACKENBURG, "Zur Auslegung der Heiligen Schrift in unserer Zeit," *BibLeben* 5 (4, '64) 220-236.

Very different interpretations are drawn from the same scriptural texts. And no man can be completely neutral as he approaches them (cf. Heidegger and Gadamer). The exegete's first task is philological exegesis, to explain what the writer intended to say, and this is done by analysis of the text and com-

parison with other texts. The second task is the historicocritical judgment. Herein lies the problem of history and faith, for historical research is important but hardly competent in questions of faith. The crucial point is the divine epiphany in the words and deeds of Jesus. Therefore theologians like Barth and Bultmann are asking the fuller hermeneutical question: What does this event mean for us? How does one arrive at a believing understanding? The third task of exegesis is theological interpretation. Here a decisive question is whether or not the post-Easter message of the primitive Church is the legitimate continuation of the pre-Easter preaching of Jesus and the logical unfolding of His Messianic-Christological claims.

For interpretation, the principle *scriptura sui ipsius interpret* is not enough, since it raises problems such as how one can bring into harmony the different voices of the NT, v.g., Paul's "faith without works" and James' "doing of works." The so-called existential interpretation (Bultmann) asks how the texts are significant for us in our historical situation, thus stressing the event of revelation as a personal meeting between God and man. However, despite Bultmann, the content of the revelation is also important. For the Catholic exegete, the tradition of the Church stands beside the Scriptures to enlighten and properly interpret texts open to different interpretations. After due philological and historicocritical research, his guide is the believing community, the Church endowed with the teaching authority given it by Christ.—R. J. B.

779. S. H. SIEDL, "De studio Sacrae Scripturae consideratio," *EphCarm* 15 (2, '64) 360-373.

The norms for the study of Scripture are presented as found in the writings of the Fathers and theologians and in the documents of the Catholic Church.

780. W. SIMEK, "Exegese und Dogmatik," *Bibel und Liturgie* 38 (1, '64) 6-11.

Various aspects of the relation between exegesis and theology are discussed in essays contributed to a volume edited by H. Vorgrimler, *Exegese und Dogmatik* (1962). Each of the essays is here briefly described. The contributors are K. Rahner, K. H. Schelkle, A. Vögtle, H. Schlier, E. Schillebeeckx, R. Schnackenburg, H. Gross and F. Mussner.—J. J. C.

781. F. SPADAFORA, "Dizionario Biblico e recensione del P. Zerwick," *PalCler* 43 (Nov. 1, '64) 1147-1158.

A reply is here made to the criticisms expressed by M. Zerwick (*VerbDom* 42 [2, '64] 101-103) in his review of the writer's *Dizionario Biblico*, ed. F. Spadafora (3rd ed., 1963). These criticisms concern the Jaubert chronology of the Passion, inspiration and form-criticism, a narrow application of liberal principles, and the article on Isaiah.—J. J. C.

Form-criticism, cf. § 9-860.

Revelation, cf. §§ 9-1087; 9-1098.

782. L. ALONSO-SCHÖKEL, "L'herméneutique à la lumière du langage et de la littérature," *BibVieChrét* 60 ('64) 21-37.

The substance of the article appeared previously in English [cf. § 8-1].

783. R. W. FUNK, "Colloquium on Hermeneutics," *TheolToday* 21 (3, '64) 287-306.

A summary is given of the six major papers read at the Second Consultation on Hermeneutics, held at Drew University, April 9-11, 1964. These papers were those of M. Heidegger, H. Ott, F. Buri, H. Jonas, P. van Buren and S. M. Ogden. The article then indicates the debate's significance for theology and preaching.—J. J. C.

784. R. HUMBERT, "The Language of Salvation. A Problem of Communication," *Encounter* 25 (4, '64) 415-433.

It is suggested that myth, as a vehicle for expressing God's relationship to man, speaks of revelation, analogy and paradox. This threefold concept is adopted as a guide in evaluating the thought of R. Bultmann and Reinhold Niebuhr on the issue of salvation and the mythical mode of expression.—J. J. C.

785. G. W. H. LAMPE, "Hermeneutics and Typology," *LondQuartHolRev* 34 (1, '64) 17-25.

Typology depends upon a particular interpretation of history according to which the present is related to the past, not merely by a process of development which could have happened otherwise, but by the consistent and unchanging will of a personal God. The consistent purpose of God, determined by His own steadfast faithfulness, is revealed in a correspondence in history between one event and another. This is the only aspect of NT typology which can be of any value for biblical hermeneutics today.

Another aspect of typology saw Jesus' mission as the climax of the prophetic succession in which God had declared His judgment and mercy toward Israel. However, when the OT came to be considered a Christian book, four false assumptions entered in. First, the Scriptures were looked upon as a collection of divine oracles in which a hidden truth of religion or morality was to be detected beneath every outward letter. Secondly, it was assumed that the whole Bible is in every part oracular, a book about Christ, e.g., in the Epistle to the Hebrews Melchizedek is considered the type of Christ. And everything in the OT which suggested the slightest verbal or pictorial association with the person and work of Christ or with the life of the Church or its members was thought to be legitimately applicable to them. The third false assumption is that a relation of absolute continuity exists between the OT and the NT. However, the biblical pattern involves sharp contrasts as well as harmonies even in the NT itself. The last assumption is that certain historical events were preordained

by God in order to represent what was to come. Thus the events in themselves are of no importance but were intended providentially as symbols.

Far different is the form of typology which deals with historical events themselves rather than with the biblical text and which finds analogies between events rather than between words and phrases. Like the OT prophets, the true Christian typologist sees history as determined by the promise and fulfillment and interprets the past so as to evoke the response of repentance and faith toward the judgment and mercy of God which encounter man in his present situation.—J. J. C.

786. J. M. ROBINSON, "Scripture and Theological Method. A Protestant Study in *Sensus Plenior*," *CathBibQuart* 27 (1, '65) 6-27.

The Catholic approach to the interpretation of Scripture depends to some extent upon the position of the critical historical exegete within the magisterium of the Church. A point of contact between Protestants and Catholics might seem to be found in *sensus plenior* which has some resemblance to the idea of hermeneutic as translation. Catholics, whether advocates or critics of the theory, maintain that the *sensus plenior* of a text is precisely the meaning it has for our situation today and the way it is understood today. This approach, however, would reduce the literal sense to the *brutum factum* of positivistic historiography. The historic event's own future is denied to it. But if one recognizes that any discussion of the sense of Scripture is a discussion of its understanding then or now, the distinction between sense and understanding as a meaningful classification tends to disappear, and the study of the text becomes a study of its life as word-event from its original composition until now. If Church history can be defined as the history of the interpretation of Scripture, then contemporary theology could be understood as the translation of Scripture into our world of today. "In that case the discussion of *sensus plenior*, given direction in terms of the new hermeneutic, could be the 'theological method' corresponding to the true relation between 'Scripture and the Church'."

The second part of the paper comments on an article by B. Vawter [cf. § 8-823]. Most of his criticisms of *sensus plenior* are justified. On the other hand, we may question his assumption that the meaning of a text is only what the author intended. What the text says is not just what the author intended, but the overtones convention has built into his words, whether or not he advocated them, the petrified philosophy in language, the cultural context, history, the *Zeitgeist*.—J. J. C.

787. E. THURNEYSSEN, "Offenbarung als Sprachereignis," *TheolZeit* 20 (3, '64) 192-206.

Modern biblical interpretation is of vital importance to others besides exegetes and systematic theologians. For that reason H.-R. Müller-Schwefe, professor of practical theology at Hamburg, has written *Die Sprache und das Wort. Grundlegen der Verkündigung*, Homiletik 1 (1961). The book has four parts:

the structure of speech; speech and existence; speech and history; speech and the word of God. The final part contains an extensive discussion of existential interpretation and of the speech-event.—J. J. C.

788. J. C. WEBER, "Language-Event and Christian Faith," *TheolToday* 21 (4, '65) 448-457.

The function of language is not just to name objects but to express significance and understanding; consequently faith is realized through language. Theologically, language points beyond the existence in which it originates toward God. Jesus Himself is the hermeneutical key to the Gospel text and the faith arising from its proclamation. This faith becomes reality as it is actuated in our existence and in our language. This actuation is the language-event. Historically Jesus proclaimed God's grace and man's freedom under God in concrete daily life. To believe in Jesus is to repeat His decision that faith conquers the power of death. He did, and we should, qualify time by faith and love. The revelation of the hidden God is always indirect and embedded in a language-event. The real problem in the position of E. Fuchs is how we can test the truth in the language-event and its veridical content as revelation. He also underestimates the necessity of the subject-object relation. For Fuchs, Jesus is not the source or object of faith; He is only its confirmation. It is conceivable faith could exist independently of Jesus. Fuchs' position is indeed theologically inadequate.—J. H. C.

Interpretation, cf. §§ 9-1073; 9-1104.

Inspiration

789. B. AHERN, "The Bible and the People. The Book of the People of God," *ClerRev* 50 (1, '65) 39-44.

The Bible is truly the book of the people of God, not only because it was intended for them, but also because they have contributed much in its preparation. The whole community seems to have played a role in forming the materials which were eventually incorporated in the sacred book. For example, Mk 10:13-16 is not merely a beautiful incident showing our Lord's love for little children. The technical Greek formula *mē kōluete* (do not forbid them) shows that the Spirit-guided community used this incident to justify the practice of infant baptism.

The Biblical Commission's recent instruction on the historicity of the Gospels takes full cognizance of the long oral activity which preceded the actual writing of the Gospels. This fact of previous oral development introduces a truly social element into our doctrine on inspiration. Though the term inspiration will probably be reserved for God's special action on the faculties of the writer who finally authored the inspired book, the full doctrine of inspiration will have to take into account the providential preparation of Scripture materials through the social activity of the Spirit-guided community.—J. J. C.

790. E. CAILLIET, "God Stands Behind the Book," *ChristToday* 9 (Apr. 9, '65) 708-709.

"In these days of disorientation of outlook, the time has come to exalt the divine factualness of the Bible."

791. J. COPPENS, "Comment mieux concevoir et énoncer l'inspiration et l'inerrance des Saintes Écritures?" *NouvRevThéol* 86 (9, '64) 933-947.

The article, which discusses and develops ideas proposed by N. Lohfink [cf. § 9-35], reaches these conclusions. (1) The inspiration of the biblical books continued all during the time of the OT and the NT and ended only with the redaction of the last NT work and with the inclusion of these writings in the canon. (2) Both the history of revelation and the formation of the canon prove that these books should be considered as one organic whole whose definitive sense depends on the last rereading and on the unity constituted by the grouping of these writings into the canon. In a certain sense, Jesus and the apostolic Church can be termed the final authors, the definitive redactors of the sacred books. (3) Inerrancy in the stricter sense of the word consequently belongs to the inspired books and to their individual statements primarily because of the final and definitive rereading which is expressed par excellence in the NT writings which are themselves the fruit and witness of Christ's preaching and of the apostolic traditions.

(4) In what concerns more particularly the OT, the NT rereading of the OT establishes the ultimate and definitive sense. And this sense is found sometimes in the *sensus plenior* and sometimes in a typological interpretation. (5) Finally, not only theologians but exegetes also, when treating inspiration and inerrancy, will do well to consider the biblical books as a unity and not as isolated writings.—J. J. C.

792. E. GUTWENGER, "Schrift und Schriftkanon," *ZeitKathTheol* 86 (4, '64) 418-429.

In discussing whether the Scriptures contain all revelation, the question arises whether there is not some sort of relation between the Scriptures and their inspiration. In the mind of the early Church, the apostles played the most important role in the primitive preaching. For this task they were commissioned by Christ, and for this work they were endowed with the power of the Spirit. According to Jn 14—16, the Paraclete is the co-principle of the apostolic preaching. Thus in the promise of the Spirit are found the rudiments of the principle for recognizing the inspiration of the apostolic writings so far as their apostolic origin was discernible for the primitive Church. Proof of apostolic origin could be given only through the oral tradition in the primitive Church. Viewed from the standpoint of fundamental theology, this idea germinally contains the sufficiency of the Scriptures, even with regard to the inspiration of the apostolic writings.—J. A. S.

793. J. HOMERSKI, "Dyskusje nad istotą natchnienia biblijnego (Inspirationis natura quo modo discutiatur)," *RuchBibLit* 17 (5, '64) 261-274.

A summary is given of the contributions made by P. Benoit, J. Synave and J. L. McKenzie to the discussion of biblical inspiration and especially of its social or ecclesial character.

794. H. LINDSELL, "A Historian Looks at Inerrancy," *BullEvangTheolSoc* 8 (1, '65) 3-12.

Just as "Christology, anthropology, and justification by faith were key issues in the theological struggle of bygone ages, so today the key theological issue is that of a wholly trustworthy, or inerrant Scripture."

795. J. G. M., "Is the Bible the Word of God?" *ChristToday* 9 (Mar. 26, '65) 675.

What the inspired authors wrote is "the very Word of God, completely true in what it says regarding matters of fact and completely authoritative in its commands."

796. E. J. YOUNG, "The Bible and History," *BibSac* 122 (485, '65) 16-22.

The Bible is a book "God-breathed, infallible and inerrant, a book that is historical throughout."

Inspiration, cf. § 9-1025.

Scripture and Tradition

797. C. M. CHERIAN, "The Council Discusses the Bible," *ClerMon* 28 (11, '64) 424-428.

In October 1964, Vatican II discussed a corrected schema on revelation which Max Thurian of the Taizé Community considered to be a happy attempt at solving the problems of revelation, Scripture and tradition. He thought it had the following merits. (1) It shows the Church's love and reverence for the word of God. (2) Scholars are warned against too intellectualist an approach to God's self-revelation. (3) The relation between Scripture and tradition is conceived in a living and dynamic manner. (4) The work of exegetes is related to the Church's pastoral concern. (5) Finally, the schema encourages fervent study of God's word and suggests the possibility of translations made with the co-operation of Protestant and Catholic scholars.

Summaries are then given of observations made by various participants in the Council debate. Even this new schema, however, has its limitations as was pointed out by the Melchite Archbishop Edelby. He remarked that the West tends to regard the Scriptures as a written norm of objective truth, but the East sees in them a dynamic consecration of history by the continual coming of the Holy Spirit, and without this coming the Scriptures would be a dead letter. —J. J. C.

798. Y. M.-J. CONGAR, "Le débat sur la question du rapport entre Écriture et Tradition au point de vue de leur contenu matériel," *RevSciPhilThéol* 48 (4, '64) 645-657.

Theologians agree that one cannot know full and pure revelation without both Scripture and tradition, yet they dispute the material insufficiency of Scripture, i.e., whether there are revealed truths known only through tradition as a source adequately distinct from Scripture. Arguments against material sufficiency consider tradition either as *agrapha* of Christ—a notion suspect of Gnosticism—or as the *magisterium* rather than as an objective body of knowledge. The Fathers did not oppose Scripture and tradition. Medieval scholastics evolved no theory of tradition but did affirm that Scripture sufficed for truths necessary for salvation. Trent spoke not of tradition but of traditions or rites, practices and usages. Post-Tridentine theologians and catechisms do not universally teach the material insufficiency of Scripture. Many, perhaps all, doctrines have some support in Scripture: e.g., the canon was formed late, but the principle of canonicity is biblical. Yet even if all dogmas are somehow contained in Scripture, the Church holds none on the basis of either Scripture or tradition alone.—R. B. C.

799. J. R. DE DIEGO, "Un problema actual: Escritura y tradición," *RazFe* 170 (800-801, '64) 189-208.

The article presents a survey of the debate on the relation between Scripture and tradition, sets forth the state of the question, examines the dogmatic (Tridentine decree), theological and historical aspects of the problem, and concludes with an appraisal of the progress made and with an indication of the lines upon which further research should proceed.

800. G. EICHHOLZ, "Verkündigung und Tradition," *EvangTheol* 24 (11, '64) 565-586.

The relation of proclamation to tradition is a problem found in the NT itself. For a witness is not one who merely mechanically hands on tradition; he is also the interpreter and translator of that tradition. The NT witnesses were obliged to find ever new interpretations because that tradition came to them as a proclamation. Tradition itself points forward and evokes new formulations and can only be present in actually witnessing.

The first form of the problem occurs in the way the NT takes over the OT. Next, consideration of the varied presentations by the separate Evangelists of the same event or the same saying makes it clear that they employed great freedom with the tradition. The changes made by this or that writer are due to a difference of theological outlook. Finally, the problem is considered in Paul. Sometimes he seems to reject tradition. Elsewhere he appeals to it. While he speaks much of tradition, he seems to interpret it from the Christ-event.—J. J. C.

801. J. R. GEISELMANN, "Schrift und Tradition. Bemerkungen zu Karl Th. Schäfer, Schrift und Tradition, in 'Der katholische Gedanke'. Herausgegeben vom Katholischen Akademikerverband. 20. Jahrgang, Heft 1/2 März-Juni 1964," *TheolQuart* 144 (4, '64) 385-444.

A detailed critique of Schäfer's article.

802. K. T. SCHÄFER, "Nochmals: Schrift und Tradition. Zu Josef Rupert Geiselmanns gleichnamiger Abhandlung in dieser Zeitschrift Jahrgang 144 (1964) S. 385—444," *TheolQuart* 145 (1, '65) 63-67.

A reply to the previous article.

803. J.-L. LEUBA, "La Tradition et les traditions. Essai de systématique chrétienne," *VerbCaro* 18 (70, '64) 75-92.

The article studies the relations existing between the living tradition which is Christ breaking into time, and the traditions which make up the texture of time into which Christ enters. Comparing the different traditions, one is better able to evaluate the reality of Christ who surpasses them all. Such an evaluation also enables one to grasp the progress realized in the knowledge of the dimensions of Christ.

To achieve this evaluation, an organ and a criterion are necessary. From the fact that it is linked to the reality of Christ, the organ will be subject to questioning, for the criterion (which is the reality of Christ Himself) is only present in the organ in a combination of definite historical circumstances. Thence arises the necessity for the organ to compare its tradition with the other traditions.

The Christ-tradition breaks into time, apart from its epiphany, in virtue of the Spirit. The action of this Spirit adds nothing new to Christ, but it does add something to history. Of itself incapable of producing Christ, history becomes able, thanks to its union with Christ, to bear witness to Him. It thus becomes a document, a reference. The insertion of the Christ-tradition into the traditions of time results in documentary references which refer to His presence and to the manifestation of the mystery of history into which He enters. These ideas are finally applied to the World Council of Churches.—G. P.

Tradition, cf. § 9-1047.

Texts and Versions

804. ANON., "La 'Bibbia ecumenica.' Documenti," *BibOriente* 7 (1, '65) 32-39.

Documents from various parts of the world are presented with brief comments in order to indicate the desire for a common Bible and to show the progress already made toward producing a text acceptable to both Catholics and Protestants.

805. J. B. BAUER, "Um eine neue deutsche Bibel," *Bibel und Liturgie* 38 (1, '64) 17-23.

Many scholars are preparing a new German translation of the Bible which the bishops of all German-speaking countries will be asked to approve for public and private reading. There are two main problems connected with such a venture. One is the translator's understanding of the text. Fortunately the riches of modern scholarship have clarified the text with the exception of a few instances. The second great problem lies in the many difficulties that arise when one attempts to express the biblical thought in a modern language. Two of these difficulties are treated at length: the question of an interpretative translation (a "paraphrase"), and the solemn, almost hieratic, style customary in versions of Scripture. The author suggests that it would be worthwhile to make a German version similar to the NEB which does not need a commentary and to present the Bible in the language of every day life, since most of Scripture was written in that style.—J. J. C.

806. A. BEIL, "Übersetzungen in Schrift und Liturgie," *Bibel und Liturgie* 38 (1, '64) 50-57.

Many German Catholic translations of the Bible cling so closely to the original or to the Latin version that the ordinary reader often cannot grasp the real meaning of a passage. In other cases the correct word has been missed. Finally, since the Bible is the book of the Church and intended to be read in public services, the translations should be suitable for liturgical usage, which is unfortunately not true at present.—J. J. C.

807. M. J. COSTELLOE, "Old Wine—New Bottles. The Translation of the N.T. in the English Missal," *HomPastRev* 65 (6, '65) 465-472; "Criticisms and Comparisons," 65 (7, '65) 553-559.

"In this brief résumé of the New Testament in the English [Catholic] missal I have tried to make three points: that it is extremely difficult if not impossible to translate an ancient book, and above all the Scriptures, into a really 'modern' idiom; that the language of the New Testament would not have seemed so casual to the average Christian of the first century as the new version must seem to twentieth-century Americans, and that, finally, where the translators have tried to be colloquial they have frequently failed."

808. G. O. EVENSON, "'Righteousness' in the New English Bible," *LuthQuart* 16 (4, '64) 349-353.

The NEB is ambiguous and unreliable in its handling of *dikaiosynē* and its cognates. For instance, there is a strange ambiguity and lack of clarity in the rendering of *dikaiosynē theou* as "God's way of righting wrong." Thereby NEB is doing violence to a basic theme of Scripture, namely the justification of a sinner before God. "Scripture teaches that God reckons, regards, sinners as

righteous when they trust Christ as their Saviour. This is the heart of the Gospel.”—J. J. C.

809. F. FESTORAZZI, “Una nuova edizione italiana della Bibbia,” *ScuolCatt* 92 (Supp. 3, '64) 334*-340*.

La Sacra Bibbia, trans. E. Galbiati, A. Penna, P. Rossano (2nd ed.; 1964), deserves praise for its faithful translation and commentary, but more attention could have been paid to biblical theology.

810. T. MURAOKA, “The Use of $\bar{\omicron}\varsigma$ in the Greek Bible,” *NovTest* 7 (1, '64) 51-72.

Biblical Greek as a continuation of Koine was emphasized by Deissmann, Moulton and Radermacher, while Wellhausen, Torrey and Burney point to the Semitic (Aramaic or Hebrew) influence. D. Tabachovitz, *Die Septuaginta und das Neue Testament* (1956), puts the LXX as the middle term between the NT and the Semitic mentality. For the present study the biblical Greek usage is compared with the secular Greek as found in the literary Koine of Polybius, Plutarch and Strabo, and in the non-literary Koine of Epictetus *Discourses* and the papyri as found in E. Mayser, *Grammatik* (1934).

An examination is here made of various uses of $\hbar\omicron\varsigma$: the comparative-modal (“so far as,” “to the degree that”); the epexegetic (“how that”); the use in subordinate clauses (declarative, temporal, causal and final-consecutive); and in certain minor classical usages (with participles and infinitives, exclamatory, with superlatives, adverbs, numerals and prepositions and as the equivalent of an interrogative). The conclusion is reached that the Greek Bible (LXX and NT) does not use the particle in any way not found in the Koine, but the use as a comparative is dominant. The usage resembles that of Epictetus. Like the LXX the NT is non-literary Koine with some Hebraic influence but to a lesser extent than the LXX.—D. C. Z.

811. J. B. PHILLIPS, “The Problems of Making a Contemporary Translation,” *BibTrans* 16 (1, '65) 25-32.

A person who wishes to make a contemporary translation of the Bible must face many difficulties, among them the following. A version intended for liturgical use should have a certain heightening of language; for other versions the most important considerations ought to be intelligibility, readability and accuracy. A good translator must possess a mastery of both Greek and modern English. A scholar in this field is unfortunately often isolated from the workaday world. He “is inclined to use a word or an expression which is most beautifully apt in the ears of his fellow-scholars, but which has long ago become an archaism to ordinary people. And when he does descend to the colloquial he is all too often inclined to use outdated slang.” In Moffatt, Goodspeed and Knox there are occasional infelicities, but the NEB contains many examples of “deplorable

juxtapositions of words, semi-archaisms, and dated slang." Finally, no matter how immaculate the translation may be, the heart of the NT cannot be communicated unless one enters sympathetically into the mind of the ancient writers. (The article first appeared in *The Churchman*, June, 1961.)—J. J. C.

812. C. C. RYRIE, "Calvinistic Emphases in the Geneva and Bishops' Bibles," *BibSac* 122 (485, '65) 23-30.

The translators of the Bishops' Bible made use of the Geneva Bible which they wished to replace because its Puritan outlook was unacceptable. On the doctrine of salvation and sin there is no real difference in the emphases in the notes for the two translations, but the Bishops' Bible tones down the emphasis on predestination and election, chiefly by removing many of the Geneva notes which were considered too strongly Calvinistic.—J. J. C.

813. A. P. SALOM, "The Imperative Use of the Participle in the New Testament," *AusBibRev* 11 (1-4, '63) 41-49.

J. H. Moulton asserted that in the NT the participle sometimes stands for the imperative, and he claimed that the usage of the participle for the indicative or imperative is fairly well established in the papyri. D. Daube challenged the statement, claiming that the papyri examples are not convincing and that the imperatival participle is not a development of Hellenistic Greek. From a fresh study of the problem it appears quite certain that in Rom 12:9-19 Paul regarded the participles as equivalent to the imperative. Very probably participles are used for the imperative in 1 Pt 2:18; 3:1 and less certainly in 3:16 and 4:8-10. The papyri also contain some clear examples of the participle used for the imperative. In brief, the independent use of the participle to express the imperatival idea has analogies with the old use of the infinitive in an imperatival sense without dependence on the verb, and with the Hellenistic use of the participle for the indicative. Although not numerous, there are sufficient examples in the papyri to refute Daube's contention that this usage is not a Hellenistic development.—J. J. C.

814. M. SHAW, "Word for Word," *BibTrans* 16 (1, '65) 33-35.

Translations may give words connotations not found in the original. A Russian Bible speaks of the *soviet* (counsel) of God and of His *pravda* (righteousness). At the opposite extreme is the English tendency to insulate our theological language from any contamination of daily speech. The term "righteousness" is not seen in the newspapers, and we speak of Pauline *agapē* rather than of "charity" or of "love." For English biblical versions, therefore, the problem of communication lies not so much in semantics as in psychology, in the fastidiousness of our theological vocabulary.—J. J. C.

Texts, cf. §§ 9-953; 9-957; 9-962; 9-990.

815. B. AHERN, "The Bible and the People. The Paschal Mystery," *ClerRev* 50 (2, '65) 137-142.

Vatican II's Constitution on the Liturgy places special emphasis on the paschal mystery as of central importance for Christian life. The NT depicts three stages in the development of this mystery. First the Resurrection was emphasized; next Paul stressed the death of Christ; and finally both views were combined in the synthesis of the paschal mystery.—J. J. C.

816. E. L. BODE, "The Baptist, the Messiah and the Monks of Qumran," *BibToday* 1 (17, '65) 1111-16.

The Christian idea of the Messiah is essentially opposed to that of Qumran, and the form of the Christian Messianic testimonies derives not from Qumran but from a common Jewish background. Qumran, however, did have a secondary influence on Christianity in the case of John the Baptist and of the Epistle to the Hebrews.—J. J. C.

817. G. DANNEELS, "De schriftlezingen. Hun situatie binnen de Dienst van het Woord" [The Scripture Lessons. Their Place in the Liturgy of the Word], *CollBrugGand* 10 (3, '64) 368-396.

The first part of the article studies the origin and evolution of the system of pericopes chosen for liturgical reading. The second part examines the theological background for these selections.—J. L.

818. A.-M. DENIS, "Predikers en prediking in het Nieuwe Testament" [Preachers and Preaching in the New Testament], *TijdTheol* 4 (4, '64) 337-357.

The Gospel accounts show Jesus' principal activity to have been the kerygma, the proclamation of the kingdom of heaven, which rapidly developed into instruction on the structure, the demands and the mysterious, transcendental character of the kingdom. Upon the refusal of the authorities and the masses to receive Him and to enter the kingdom, Jesus decided to establish it by His death. His Resurrection (the approbation of His sacrificial consecration to God) inaugurated the heavenly kingdom.

The apostolic kerygma was primarily a proclamation establishing the kingdom of heaven and imparting Jesus' salvific act. The apostles, authoritative witnesses enjoying the doctrinal function of interpreters, soon developed the Resurrection kerygma into a teaching which could not be other than that of Jesus (because of the charge given them by the Master). The Seventy and the deacons undertook the same function: Resurrection kerygma and salvation teaching. Coming late on the scene, Paul claimed equality with the Twelve and elaborated a theology of apostleship whereby he placed himself in direct line with the OT and the prophets and saw himself as especially responsible for the salvation of the pagans. While the Twelve were yet alive, their assistants received from them powers which were at first not sharply defined, but which became clearer with

time and eventually were joined in the person of the bishop: the power of the word of life and of the sacramental signs of the Master's death and Resurrection.—S. E. S.

819. T. J. FEENEY, "Waters of Salvation," *BibToday* 1 (17, '65) 1097-1102.

Because it meant so much to people living in the dry land of Palestine, water had a peculiar fascination for them and figures prominently in salvation-history from the opening verses of the OT to the closing verses of the NT.

820. E. FLEISCHNER, "Scripture and Worship," *BibToday* 1 (17, '65) 1126-32.

The relation of Scripture to the liturgy may be thus described: the history of salvation which culminates in Christ becomes the mystery of salvation, actual, present and effective in the liturgy.

821. L. JOHNSTON, "Priests and People," *Scripture* 17 (37, '65) 9-14.

The chosen people were selected for God's purpose—to make God known, adored, served, to be His prophet, priest and king. Israel's destiny and therefore Israel's function were fulfilled perfectly in Christ alone.

Those baptised into Christ all participate in His role as prophet, priest and king. But Christ stands in a dual relationship to the Church. The Church is His Body, but He is still the head. And to this dual relationship corresponds a dual way in which the Church shares His function. Christ is prophet. He is supreme witness to the truth, Himself the truth. In Him all Christians bear witness to the truth. But the witness of the body must never be separated from the permanent witness of the head. And Christ's authoritative witness is embodied in the apostles and their successors, the bishops, a witness which the witness of the whole body echoes. Christ is priest. In Him all Christians are priests. But the worship of the body is worthless unless organically linked with His own offering of Himself. Those whom we call "priests" sacramentally represent Christ renewing His own sacrifice so that the sacrifice of the members may ascend to God in union with that of the head. Kingship is more difficult to explain in this context. But the principle is that in the Church differentiation is directed to harmony, to building up the Body of Christ into a perfect man in the fullness of Christ (Eph 4:11-13).—L. J. (Author).

822. J. P. MARTIN, "Theological Wordbooks," *BibTrans* 16 (1, '65) 1-20.

A reprint of an article which was published in *Interpretation* 18 (3, '64) 304-328 [cf. § 9-79].

823. V. R. MOLLENKOTT, "The Bible, the Classics, and Milton," *ChristToday* 9 (Jan. 1, '65) 331-333.

"The marriage of Hebraism and Hellenism at their finest was a reality in the mind of John Milton. With his creative balance of humanistic scholarship and zealous adherence to the Bible, he provides a model for Christian students, educators, and artists in the twentieth century."

824. H. M. MORRIS, "The Bible Is a Textbook of Science (Part Two)," *BibSac* 122 (485, '65) 63-69. [Cf. § 9-472.]

The present essay considers the life sciences as well as astronomy, meteorology, hydrology, geology, paleontology and physiology.

825. J. J. O'ROURKE, "De analysi mathematica librorum Biblicorum," *VerbDom* 42 (6, '64) 273-284.

Certain attempts to analyze some NT books by statistical procedures derived from the mathematical theory of probability are subjected to criticism from statistical and/or linguistic considerations. The theory that the Fourth Gospel is composed of two sources, J_2 (4:1-26; 6:22-71; 8:21—9:41; 11:1-53; 14:1—16:24; 17:1-26) and J_1 (the rest of the Gospel) is proved false by substituting Jn 2:23—3:21 for Jn 4:1-26, because more significant results are thus obtained.

G. Herdan's vocabulary correlation studies [cf. § 4-470] show that the probability is minimal that Romans and the Pastorals come from the same man; however, they also show that Romans and Galatians probably do not come from the same man. The lognormality studies on the ratios of vocabulary to total word count in various works do not convince. The *kai*-count analysis does not produce convincing results.

The correlation between the words proper to each Epistle and its total word count do show that the Pastorals considered both individually and collectively are somewhat singular; however, dissimilarities can also be noted between individual letters in the Pastorals and between other parts of the Pauline corpus. De Solage's conclusions about the Synoptic Gospels do not take into account that 278 identical changes of the supposed Markan font are common to Matthew and Luke.—J. O'R. (Author).

826. S. SCHARFE, "Bilder zum Alten und Neuen Testament. Josef Hegenbarth und Marc Chagall," *PastBlät* 105 (1, '65) 11-20.

A study of the biblical illustrations produced by two recent artists, one a Catholic, the other a Jew, and of their appeal to modern Christians.

827. M. B. SCHEPERS, "Our Lady and the Law of Sin," *MarStud* 16 ('65) 41-57.

The article investigates the meaning of the law of sin in salvation history and the way in which Mary's victory over sin, especially in the Immaculate Conception, affects the present progress of the Church in her struggle against the powers who strive to make the law of sin prevail.

828. F. J. SCHROEDER, "Saint Joseph in Salvation-History," *CahJos* 12 (2, '64) 269-281.

The man of today, "fragmented both by loneliness and lust," may find in Joseph the worker a powerful but hidden patron, one who through virginal love was an instrument of God's saving activity.

829. J. F. X. SHEEHAN, "The Septuagint and the New Testament," *BibToday* 1 (17, '65) 1133-36.

Most of the NT *technica* or technical theological terms are derived from LXX words. The NT use of these words can be better understood in the light of their OT usages. The NT root (*ex*)*ilaskesthai* thus studied is seen to mean "blot out" and takes sin as its proper object; the classical usage of "appease" with God as its object is not the source of the NT usage.—J. F. S. (Author).

830. C. STUHLMUELLER, "Our Lady and St. Paul's Doctrine of Justification," *MarStud* 16 ('65) 94-120.

Because both possessed the one Spirit of God, there would be a basic similarity between our Lady and Paul. Therefore the Apostle's self-revelations can by analogy throw light upon the workings of Mary's soul. The article examines the subject under three headings: the devout Jewish expectation of the promised One; the presence of Jesus, the revelation of a glorious Messianic renewal; a deepening sense of salvation through the experience of the cross.—J. J. C.

831. G. F. WOOD, "Mary in the Plan of God's Graciousness," *MarStud* 16 ('65) 58-74.

Various events in the OT, e.g., the birth of Samuel, provide a context for understanding the role that Mary plays in the divine plan of creative or salvific self-revelation. In Luke's Gospel she is portrayed not only as the fulfillment of the past but also as an eschatological figure.—J. J. C.

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832. ANON., "XXIV Semana Bíblica Española," *EstBib* 22 (3-4, '63) 376-381.

At the 24th Spanish Biblical Convention, 14 papers were read (5 on the Mystical Body) which are here abstracted or briefly described.

833. P. BONATTI, "La XVIII Settimana biblica italiana (Roma, Pont. Istituto Biblico, 21-26 settembre 1964)," *DivThom* 67 (4, '64) 469-479.

Brief summaries are given of the papers read including one by Cardinal Bea on how to study biblical Messianism.

834. L. LÓPEZ, "Cuestiones bíblicas de actualidad (25.^a Semana Bíblica Española)," *Studium* 4 (3, '64) 585-589.

Brief summaries are given of the papers read at the 25th Spanish Biblical Convention held in Madrid, Sept. 21-25, 1964. The main themes were two topics of special interest for today: the historicity of the Gospels and the concept of inspiration.—J. J. C.

835. PAUL VI, "Discorso del S. Padre alla XVIII Settimana Biblica," *RivistBib* 12 (3, '64) 209-213.

In an audience granted to members of the 18th Italian Biblical Convention, the Pope expressed appreciation of their labors and encouraged their studies.

GOSPELS—ACTS

Gospels (General)

836. PONTIFICAL BIBLICAL COMMISSION, "Instructio de historica Evangeliorum veritate," *BibZeit* 9 (1, '65) 151-156. [Cf. §§ 9-480—487.]

The official Latin text of the Biblical Commission's instruction on the historicity of the Gospels, which first appeared in the *Osservatore Romano* for May 14, 1964, and has since been published in the official organ of the Holy See, *Acta Apostolicae Sedis* 56 (11 [Aug. 31], '64) 712-718.

For other copies of the text, consult:

KatorShin 3 (2, '64) 146-163 [Latin and Japanese];
Review for Religious 24 (1, '65) 26-33 [English];
BibKirche 19 (4, '64) 126-130 [German];
CollBrugGand 10 (3, '64) 420-426 [Dutch];
BibVieChrét 60 ('64) 11-20 [French];
Sefarad 24 (1, '64) 227-231 [Spanish].

837. A. BEA, "El carácter histórico de los Evangelios sinópticos," *RazFe* 170 (800-801, '64) 151-170. [Cf. § 9-106.]

A Spanish translation of the second part of an article which appeared originally in *CivCatt* 115/2 (June 20, '64) 526-545 [cf. § 9-483].

838. A. BEA, "A Historicidade dos Evangelhos," *RevCultBib* 7 (25-26, '63) 1-44.

A Portuguese version of the articles which appeared originally in *CivCatt* 115/2 (June 6, '64) 417-436 [cf. § 9-105] and (June 20, '64) 526-545 [cf. § 9-483].

839. W. BEILNER, "Zur Instruktion der Bibelkommission über die historische Wahrheit der Evangelien," *Bibel und Liturgie* 38 (1, '64) 3-5.

The tenor of the Instruction can be summarized in one sentence: absolute fidelity to the teaching of the Church combined with complete cognizance of the biblical data.

840. E. GALBIATI, "L'Istruzione della Commissione Biblica sul valore storico degli Evangelii," *BibOriente* 6 (6, '64) 233-245.

An explanation of the document, of its history and of its practical applications.

841. W. HARRINGTON, "The Instruction on the Historical Truth of the Gospels," *IrEcclRec* 103 (2, '65) 73-87.

The author treats at length two points which are at the heart of the document, giving an outline of form-criticism and developing more fully than the Instruction does the three essential stages in the formation of our Gospels.

842. A. KLAWEK, "Instrukcja Komisji Biblijnej w sprawie historyczności Ewangelii (Pontificiae Commissionis de Re Biblica 'Instructio de historica Evangeliorum veritate')," *RuchBibLit* 17 (4, '64) 197-207.

The informative introduction to this free translation of the Instruction emphasizes the Church's approval of present-day scholarship which is sharply distinguished from Modernism.

843. L. LEGRAND, "An Instruction of the Biblical Commission on the Historical Truth of the Gospels," *IndEcclStud* 3 (4, '64) 311-319.

The controversy which occasioned the publication of the document is described; the contents of the Instruction are explained; and the author adds some practical suggestions for more fruitful biblical reading and study among the Catholics of India.

844. M. SABBE, "Een nieuwe bijbelinstructie" [A New Biblical Instruction], *CollBrugGand* 10 (3, '64) 413-419.

After discussing the recent difficulties and especially the Roman controversy which preceded and were in large part the occasion for the Biblical Commission's Instruction, the writer provides a brief introduction to the document.

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845. R. H. GUNDRY, "The Language Milieu of First-Century Palestine. Its Bearing on the Authenticity of the Gospel Tradition," *JournBibLit* 83 (4, '64) 404-408.

In a Gospel pericope, Aramaisms create a presumption in favor of early origin in or near Palestine, i.e., in an Aramaic milieu. But the absence of Aramaisms or Semitisms does not militate against authenticity. For archaeology has abundantly proved that Hebrew, Aramaic and Greek were commonly used by Jews in first-century Palestine. The evidence comes especially from ossuaries, e.g., on Mt. Olivet, Talpioth, and from letters and documents of the Bar Cocheba revolt. Of the ossuaries found on Mt. Olivet seven were written in Hebrew, eleven in Aramaic and eleven in Greek. All these discoveries were made in southern Palestine where Hellenistic influence would be less expected than in Galilee, the home of Jesus and the disciples.

Confirmation of the archaeological data is found in the Synoptic texts themselves which were studied by the writer in an unpublished University of Manchester dissertation. All the evidence, therefore, suggests that "the tradition about Jesus was expressed from the very first in Hebrew, Aramaic, and Greek." As a consequence some parts of the Gospel tradition which seemed too Hellenistic to be authentic may be authentic after all, and many of the dominical sayings in the present Greek text may be closer to the *ipsissima verba* of Jesus than has been supposed.—J. J. C.

846. V. M. NEWTON, "Interpretation of the Gospel. For the Sake of Life and Witness," *Encounter* 25 (4, '64) 445-456.

A presentation and critique of the interpretation of the gospel message as proposed by R. Bultmann, D. Bonhoeffer, P. M. van Buren and J. A. T. Robinson.

847. J. S. ROBERTS, "More than Signs?" *LondQuartHolRev* 33 (4, '64) 326-327.

Several incidents in the Gospels, e.g., the Baptism, the Last Supper, were acted parables. Consequently in the sacraments of baptism and Holy Communion we should not insist upon an objective "something more" but should be content to describe the sacraments as acted parables without destructive analysis of the poetry of action.—J. J. C.

848. J. S. ROBERTS, "The Old Testament and the Historicity of the Gospels," *LondQuartHolRev* 34 (1, '65) 44-49.

An assessment of the Gospels' historicity depends upon the extent to which the OT typologies and testimonies led the Evangelists to create or to elaborate events and sayings. The influence of typology is presented as set forth in studies made by A. Farrer on Mark and Matthew, by C. F. Evans on Luke, and by T. F. Glasson on John. The influence of the testimonies is examined in the light of the work done by Dodd and by B. Lindars.

Probably the influence of the testimonies is still underestimated, at least in so far as they affect incidents over which Jesus had no control; many of the details of the Passion Narrative are in this category. On the other hand, a stricter selection process would govern testimonies applied to events over which Jesus did exert control, the selection being governed by the memory not only of the particular incidents but of the whole personality of Jesus.

In evaluating the historicity of Jesus' sayings, full allowance must be made for the efficiency of the rabbinic techniques of imparting teaching and preserving tradition in a pure form. No doubt some of the OT quotations and allusions attributed to Jesus do at least reflect His use of these passages. Only a small proportion of the sayings are strictly testimonies, but in these instances the historicity is much more doubtful than in the other sayings.—J. J. C.

849. T. T. ROWE, "Historicity and the Gospels," *LondQuartHolRev* 32 (1, '63) 46-49.

"The total pattern of the synoptic account of Jesus' ministry, the parables, miracles and a number of 'staged' events combine to suggest that the primitive Church was not free with regard to the gospel tradition, but rather it was controlled by obedience to the Lord who imposed on His disciples His own way of telling His story."

850. P. VAN DEN BERGHE, "Kleine inleiding op de evangeliën" [A Short Introduction to the Gospels], *CollBrugGand* 10 (1, '64) 14-48; (3, '64) 318-367.

Part I treats the historicocritical studies of the Gospels from the period of the early Church down to the time of *Redaktionsgeschichte*. Part II takes up the history of the origins of the Gospels, the person of the historical Jesus, the oral tradition and its literary fixation.—J. L.

851. D. O. VIA, "The Necessary Complement to the Kerygma," *JournRel* 45 (1, '65) 30-38.

The same realities of the Christian faith which led the Church to include the Synoptics in the canon also necessitate the quest of the historical Jesus. The article first differentiates the approach of the Synoptics from that of Paul and John, designating the former narrative and the latter kerygmatic. Next Bultmann's position is explained and critically examined. In the critique two main points are developed. First, narrative does more justice than kerygma to the event character of NT revelation. Secondly, faith may be evoked by narrative as much as by kerygma. Accordingly what is established by criticism and interpreted existentially has great theological significance.

Contrary to Bultmann, since kerygma proclaims a particular historical event, contemporary theology cannot be satisfied to deal only with the *Dass* of the event, even if the NT kerygma did. "If the event, which interprets itself, does not justify the kerygma's interpretation, then the kerygma would not be what it claims to be. That is, it would not be the interpretation of that particular event but the proclamation of an idea." Lastly, the kerygma has never in the history of the Church existed apart from some tradition about the historical Jesus. "It is, then, an open question whether the kerygma can authenticate itself in isolation from the story of the historical Jesus. In my opinion, it is doubtful that it can."—J. J. C.

852. A. VÖGTLE, "Die historische und theologische Tragweite der heutigen Evangelienforschung," *ZeitKathTheol* 86 (4, '64) 385-417.

Modern research reveals that the Gospels are not biographies of the life of Jesus in the strict sense, as historical criticism understands this term. They are kerygmatic writings and resulted from the handing on of small units of tradition which were selected and made relevant for the hearers according to certain theological and kerygmatic interests. When one considers this distinctive quality which takes into account the threefold *Sitz im Leben* of the individual units of tradition—the life of Jesus, the primitive Church, that of the individual Evangelists—the Gospels prove themselves to be not only the richest but also the most reliable sources for the life of Jesus.

Thus today we have a deeper insight into the theological depths of the Gospels since these are appraised as kerygmatic writings of the living Church which confirm the principle of the reflexive dogmatic development of the story and

message of Christ as the principle of the primitive Church. The principle that guarantees this development is the action of the Holy Spirit (Jn 14—16). Thus even today the living Church is the ultimate authentic interpreter of the Gospels. Fundamental theology and the dogmatic proofs from Scripture should take into account the results of modern research. In this manner a number of difficulties can be solved, and many dogmatic proofs will have a deeper theological basis. —J. A. S.

Synoptics

853. ANON., "New Testament Studies: 8. Are the parables existential?" *Hib Journ* 63 (248, '64) 44-45.

A discussion of two books: G. V. Jones, *The Art and Truth of the Parables* (1964) and E. Brunner, *Sowing and Reaping. The Parables of Jesus* (1964).

854. A. W. ARGYLE, "Evidence for the View that St. Luke Used St. Matthew's Gospel," *JournBibLit* 83 (4, '64) 390-396.

There are a number of editorial agreements between Matthew and Luke which are not naturally explained by their common source but seem to indicate that one Evangelist was acquainted with the work of the other. For instance, both agree in differing from Mark on the date of the Temple cleansing, in omitting Mk 3:20-21 and in substituting the casting out of a demon as an introduction to the Beelzebub controversy. Evidently one Evangelist used the other. But further evidence suggests unmistakably that Luke followed Matthew. In Matthew, the Sermon on the Mount, which began by being addressed to the disciples alone, ends by being addressed to the crowds. The explanation is that Matthew is here using the words of Mk 1:22. But in Luke also the Sermon, which began by being addressed to the disciples alone, ends by being spoken "in the hearing of the people" (7:1). But Luke is not here using Mk 1:22, for he has already used that verse at Lk 4:22. "The natural inference is that Luke is following Matthew."

There follows a detailed examination of various pericopes, as we put ourselves in Luke's place "and try to see how his mind works as he deals with Matthew's gospel from the beginning." These pericopes include the genealogies, the ministry of the Baptist, the Baptism of Jesus, the rejection at Nazareth, the healing of the paralytic, the stilling of the storm, the Sermon on the Mount (and on the Plain), the Lord's Prayer, etc. The evidence thus gathered suggests that the view "that Luke knew Matthew's gospel is not only a possible one, but is very probably true."—R. J. W.

855. H.-W. BARTSCH, "Die Bedeutung des Sterbens Jesu nach den Synoptikern," *TheolZeit* 20 (2, '64) 87-102.

When treating the Resurrection the Synoptic tradition was not concerned with citing apparitions as proof but with presenting the basis in salvation-history for the death of Christ and with explaining its theological meaning.

The first need was to demonstrate that the scandal of the cross was willed by God and necessary in salvation-history. A further purpose in the Synoptic interpretation of the Passion was to explain and justify the sufferings individual Christians had to endure as an imitation of the Lord's Passion.

At the same time the Passion Narrative has apocalyptic traits which refer to the final age. Connected with this aspect is the idea of the Messianic woes which were to usher in the *eschaton*. In the Last Supper accounts an eschatological coloring is evident; moreover, Jesus' death is considered expiatory.

In general, the Synoptics interpreted the Passion as meaning that in this event the *eschaton* has arrived, but some details have been reinterpreted. The present form of the Passion story commences with the Sanhedrin's decision to do away with Jesus (Mk 14:1). The beginning of the original narrative, however, would have been the Cleansing of the Temple (Mk 11:15-17), and all that intervenes (e.g., Mk 11:18—13:37) would be insertions of the Evangelists. In this section the "Synoptic apocalypse" (Mk 13) is the crucial interpretative passage. At first the community had believed that the end came with the Resurrection appearances, but Mk 13 implies that the Passion and Resurrection call upon the faithful to await the coming of the Lord. Also the sufferings of Jesus were considered expiatory so that the believer was liberated from fear of the future judgment and condemnation which were already removed by Jesus' suffering and death.—J. J. C.

856. M. CARREZ, "Apostolat et peuple de Dieu dans les Synoptiques," *VerbCaro* 18 (71-72, '64) 42-55.

The Synoptic material is considered according to three aspects. (1) The intimacy of the Twelve with Jesus in the time before Easter as a type of the relation between Jesus and the people of God. (2) The mission of the apostles and the universal significance of the present action of Jesus through His apostles. (3) Finally, the significance of the relation between the apostles and the people of God for the period between the redemption and the parousia.—J. J. C.

857. B. COOKE, "La Eucaristía como sacrificio de la alianza en los Sinópticos," *SelecTeol* 4 (13, '65) 35-44.

A digest of an article which appeared in *TheolStud* 21 (1, '60) 1-44 [cf. § 4-633].

858. F. G. DOWNING, "Towards the Rehabilitation of Q," *NTStud* 11 (2, '65) 169-181.

A. M. Farrer's suggestion that the hypothesis of a Q document be dropped in favor of the theory that Luke used both Mark and Matthew is here submitted to critical examination. The theory is tested in the passages dealing with the Beelzebub controversy, the Baptism, the sending out of the Twelve, and the "Synoptic apocalypse." In all of these Luke apparently ignores every clear use by Matthew of Mark, which suggests that he did not know Matthew's use of

Mark. In summary, it seems more incredible that Luke knew and used Matthew than that both used a common source which may be called Q.—G. W. M.

859. J. DUPONT, "‘Le royaume des cieux est semblable à . . .’," *BibOriente* 6 (6, '64) 247-253.

It has long been recognized that the formula "the kingdom of heaven is like unto" a king, a man, etc., is only approximative. The kingdom does not resemble the person or thing mentioned, but the parable taken as a whole describes the kingdom. In the parables of growth, e.g., Jesus is not defining the kingdom but indicating the conditions of its coming. He thus makes the hearers understand the means God takes to establish the kingdom.

In handling the formula, the modern exegete is faced with two problems: one of translation, the other of interpreting the theological meaning of the words. The customary translation suggests that the kingdom is like a seed brought to earth by our Lord which develops by its own power. Actually, if the kingdom changes, it does not change in itself but in its manner of being present, of manifesting itself and of being accepted by men.—J. J. C.

860. Š. PORÚBČAN, "Form Criticism and the Synoptic Problem," *NovTest* 7 (2, '64) 81-118.

The form-critical method is an excellent tool, but it has its limitations. The present study, therefore, insists upon the common part of the Gospel narrative, the triple tradition. A long series of Gospel passages (72) common to all three Synoptics indicates that, when the editors of Mark, Matthew and Luke published their Gospels, these passages were already uniformly diffused at least in three different parts of the early Church. This series of pericopes forms a common Gospel which commences with the ministry of the Baptist, proceeds through the Galilean and Judean ministries, and ends with the Crucifixion and Resurrection. The same order can be found in all three Evangelists. Mark makes no changes; there are some editorial arrangements in Matthew and Luke which can be recognized as transpositions. Confirmation for the theory of an original common Gospel comes from the fact that this series of pericopes is constructed according to the form of the apostolic preaching and contains the main events of the public ministry of Jesus in chronological order, His eschatological teaching, a number of important miracles, and the main points of His general teaching.—J. J. C.

861. C. SPICQ, "Charity in the Synoptic Gospels," *BibToday* 1 (17, '65) 1137-43.

In the Synoptic Gospels *agapē*, God's free gift to man, is essentially a deep-rooted, conscious love, ready to sacrifice all that is humanly dear, manifesting itself in profound gratitude to God and in spontaneous and disinterested service of the neighbor.

Synoptics, cf. § 9-879.

Jesus (General)

862. ANON., "Faith, History, and the Resurrection," *ChristToday* 9 (Mar. 26, '65) 655-659.

An abridgment of a panel discussion in which the participants were W. Hordern, J. L. Moreau, S. Wroblewski, K. Kantzer, J. W. Montgomery and C. F. H. Henry.

863. J. BECQ, "Le fils de la promesse. Isaac, figure du Christ," *BibTerreSainte* 70 ('65) 5-7.

Isaac, the child of promise, obedient to his father, prepared for sacrifice, is a type of Christ and of His sacrificial death.

864. H. BENCKERT, "Sive Deus sive Jesus," *EvangTheol* 24 (12, '64) 654-669.

The article traces the growth and examines the causes of unbelief in modern times and finds the source of faith in Jesus whose "name" the Church should proclaim and invoke.

865. F. F. BRUCE AND W. J. MARTIN, "The Deity of Christ," *ChristToday* 9 (Dec. 18, '64) 283-289.

Two laymen present the biblical evidence for the deity of Christ, adding brief notes on some of the texts used by the Arians.

866. K. CAUTHEN, "Christology as the Clarification of Creation," *JournBibRel* 33 (1, '65) 34-41.

Process philosophy is the best means of clarifying the cosmic process that starts with creation and ends in the fulfillment of the divine purpose for cosmos and man. In Christ, the pattern and meaning of this purpose and activity are disclosed, namely, that God loves perfectly each creature. Christ is the focal point for seeing the quality and intention of God's love. The consummation will be its triumph. God's love is the undergirding of the cosmos and of all authentic existence. Presently this authentic existence is an affirmative response to God's love as defined in Christ.—J. H. C.

867. O. CULLMANN, "The Resurrection: Event and Meaning," *ChristToday* 9 (Mar. 26, '65) 660-661.

An excerpt from the author's *Heil als Geschichte* which is soon to be published in translation.

868. H. DUESBERG, "Comment et pourquoi Jésus lisait l'histoire sainte," *Bib VieChrét* 59 ('64) 45-51.

A study of the OT texts employed by Jesus shows how He used the persons, words and actions of salvation-history to illustrate His mission and His teaching.

869. W. HARRINGTON, "The Law, the Prophets and the Gospel," *IrTheolQuart* 31 (4, '64) 283-302.

The article indicates the depth and breadth of the Torah, the will of God for His people, and traces its pervasive influence through the life and literature of Israel. When prophets appeared, they did not challenge the Law but developed their teaching in harmony with it; there is no contradiction between prophet and priest. With the coming of Christ the Law reached its fulfillment, and a new dimension entered into human life, and since that time the Christian's moral life ought to be guided by the law of Christ which is a commandment of love.—J. J. C.

870. B. LEEMING, "Christ the Priest," *Way* 5 (1, '65) 3-10.

Christ, the eternal priest, effects a union of God with men by His own personal compassion and love, and He has made Himself a sacrifice for sin on behalf of His Body, the Church.

871. X. LÉON-DUFOUR, "Jésus-Christ sur l'écran," *Études* 322 (3, '65) 390-395.

P. P. Pasolini's film, *L'Évangile selon saint Matthieu*, reverently and movingly portrays Jesus as a social revolutionary but fails to do justice to some basic concepts underlying Matthew's portrait of Jesus, e.g., His Incarnation, His consciousness and His salvific life and death.

872. J. G. M., "The Deity of Christ," *ChristToday* 9 (Feb. 12, '65) 512.

The NT gives clear and unmistakable testimony to the full deity of Jesus Christ.

873. J. G. M., "Did Christ Rise from the Dead?" *ChristToday* 9 (Apr. 9, '65) 727.

There is a tremendous presumption against the resurrection of any ordinary man, but this presumption is reversed in the case of Jesus as portrayed in the Gospels.

874. J. G. M., "The Supernatural Christ," *ChristToday* 9 (Feb. 26, '65) 567.

The earliest records of Jesus represent Him as a supernatural person, and a mere reading of the Gospels shows that they are reliable on this point.

875. R. J. MADDUX, "The Son of Man and Judgment," *HarvTheolRev* 57 (4, '64) 387-388.

According to this summary of the author's dissertation, pre-Christian Jewish mythology and the canonical Gospels exhibit a remarkable consistency in the general connotation of the title "Son of Man": he is the eschatological judge who gives those who obey him the life of the age to come and condemns to destruction those who resist him.

876. T. MERTON, "Le nom du Seigneur," *BibVieChrét* 59 ('64) 59-70.

A translation of an article which appeared in *Worship* 38 (3, '64) 142-151 [cf. § 8-914].

877. F. B. NORRIS, "The Mystery of Christ: The Message and Its Spirit," *Living Light* 1 (4, '65) 8-17.

In order to carry out the directives of Vatican II's Constitution on the Liturgy, the Catholic religion teacher should have a firm grasp of the mystery of Christ frequently mentioned in the document. The term, taken from Paul, sums up both the central reality of the Christian life and the content of the Christian message and is intimately connected with the history of salvation.—J. J. C.

878. C. H. PINNOCK, "In Defense of the Resurrection," *ChristToday* 9 (Apr. 9, '65) 706-708.

The Resurrection is an event which actually occurred in secular history, an event which modern man rejects, not because the evidence for it is weak, but because it cannot fit into his naturalistic world view.

879. G. SEGALLA, "La volontà del Figlio e del Padre nella tradizione sinottica," *RivistBib* 12 (3, '64) 257-284.

Jesus' prayer in Gethsemane (Mt 26:36-46 parr.) and His thanksgiving for the revelation the Father gives to the simple (Mt 11:25-30 par.) are examined in order to determine the relationship between the will of the Son and that of the Father. A textual, exegetical and theological study of the relevant passages suggests these conclusions. In the garden the human will of Jesus is made manifest. The Passion and Death put into sharp relief Christ's humanity; His revealing of the Father emphasizes Jesus' divinity because of His source-knowledge of the mystery of the Father. Through revelation the Son has the chance of making manifest His own authority and His divine will which is shown to be equal in sovereignty to that of the Father. In Gethsemane, Jesus' will appears inferior and submissive to that of the Father; through revelation Jesus' will appears on the same level as that of the Father. During His agony Christ is in the grip of a deep spiritual crisis; in His revealing acts He is in the state of supreme joy in the Spirit. Both states are saving acts of the will: one prepares salvation through revelation of the Father, the other consummates salvation by a supreme act of suffering and love. Thus both wills of Jesus, the human and the divine, are seen in two different relationships to that of the Father. We should keep constantly in mind, however, that Jesus is always acting as the Son of God either through His human or His divine will. The divine-human mystery of Christ is made manifest, therefore, in the heartbreaking agony of Gethsemane and the triumphant rejoicing through His revelation of the Father.—C. S.

880. S. SMALLEY, "The Theatre of Parousia," *ScotJournTheol* 17 (4, '64) 406-413.

Two questions concerning the parousia are asked: What is the manner of Christ's appearing? Where will this occur? A comparison with the Resurrection apparitions suggests that He will appear in a form easily recognized by all, and His appearance will have about it all the marks of vindication, triumph and conquest. As for the second question, NT eschatology taken in its totality does not commit us to regarding the earth as the singular place of the parousia. However, the earth could form part of the stage for this event, but an earth renewed and transformed.—J. J. C.

881. D. H. SMITH, "Concerning the Duration of the Ministry of Jesus," *Exp Times* 76 (4, '65) 114-116.

On internal evidence from the Gospels, it is suggested that the period between Jesus' becoming an adult and His Baptism was spent in a successful prophetic ministry in Galilee similar to that of John the Baptist in Judea with which it was eventually linked. The Baptism itself was not the beginning of the ministry but the inauguration of the final, critical phase of it which the Gospels describe. This phase, characterized by Jesus' consciousness of His own Messiahship, moves, along with disciples chosen from faithful adherents of the earlier period, beyond Galilee and the Jordan area into Jerusalem itself and toward the culmination of the conflict there.—G. W. M.

882. H. E. STOESSEL, "The Imitation of Christ," *ChristToday* 9 (Mar. 12, '65) 604-605.

The NT writers frequently appeal explicitly or implicitly to the Lord's example which they portray as authoritative, inspirational and normative.

883. W. TOOLEY, "The Shepherd and Sheep Image in the Teaching of Jesus," *NovTest* 7 (1, '64) 15-25.

J. Jeremias maintains that Jesus used the shepherd/flock image in three major categories: to describe His mission, to speak of His death, and to symbolize the eschatological judgment. V. Taylor also assumes that this image is firmly embedded in Jesus' teaching. Both these positions are challenged on the basis of an analysis of the Synoptic tradition. Mk 6:34/Mt 9:36; Mk 14:27-28/Mt 26:31; Mt 7:15; Mt 10:6/15:24; Mt 10:16/Lk 10:3; Lk 12:32 and two parables: Mt 25:31 f. and Lk 15:3-7/Mt 18:12-14 show that the shepherd/flock metaphor is not as strongly embedded in the Synoptic tradition as is generally asserted.

Jesus scarcely used the image of Himself in connection with His death. That usage seems to come from the primitive Church's meditation on the death of her Lord. Likewise Mt 26:31 f. does not indicate that Jesus used the shepherd image of the consummation. When Jesus does use this metaphor, it refers to mission. In spite of its OT background, Jesus evidently did not use the shepherd

image extensively. One reason may be that in the OT, when used of human leaders, the term has strong political and military overtones. After Jesus' death had purged away these overtones, the Church began to speak of Jesus as the Good Shepherd and the Shepherd and Guardian of men's souls.—D. C. Z.

884. *VieSpir* 110 (502, '64) under the heading "Serviteur de Dieu et des hommes," has the following articles:

A.-M. BESNARD, "Le chemin de Jésus vers sa Passion," 129-148.

C. DUQUOC, "Le Christ serviteur," 149-156.

Y. M.-J. CONGAR, "La prière de Jésus," 157-174.

G. LAFON, "Il accueille les pécheurs," 178-190.

D. BARTHÉLEMY, "Les meurtriers de Jésus," 199-202.

F. LOUVEL, "Quatre chemins de croix," 203-205.

885. J. F. WALVOORD, "The Present Work of Christ in Heaven (Part Three)," *BibSac* 122 (485, '65) 3-15. [Cf. § 9-509.]

Christ in heaven continues as the eternal, royal high priest. However, for a perpetual priesthood there is no need of a perpetual offering. Moreover, the work of Christ's sacrifice was completed on the cross once and for all, and seven arguments are here presented against the Roman Catholic position which maintains that Christ's sacrifice is perpetual.—J. J. C.

886. P. WINTER, "A Letter from Pontius Pilate," *NovTest* 7 (1, '64) 37-43.

The London *Times* recently reported the discovery in Liverpool of a letter reputedly written by Pilate to Tiberius which tells how Pilate attempted to save Jesus' life by sending 2,000 soldiers to intervene in the Crucifixion, but too late. The letter tallies with other 2nd-century accounts of alleged letters from Pilate. This recent 4th-century writing appears to be an embellishment of a well-known late 2nd-century letter from Pilate to Claudius (who, unless Irenaeus is correct, was not even on the throne at the time of the Crucifixion). The motives for these letters seem to include a wish to have Pilate, an eyewitness of the trial, testify to the innocence of Jesus during a period when Jesus' followers were being hunted out. Even as early as the Synoptics a deliberate ambiguity is injected into the accounts to erode Pilate's guilt.—D. C. Z.

887. P. WINTER ET AL., "The Trial of Jesus," *Commentary* 39 (3, '65) 10-28.

In response to W's article on the subject [cf. § 9-510] several scholars have written letters given here, and W in turn replies and clarifies his position.

888. W. YEOMANS, "The Good Shepherd," *Way* 5 (1, '65) 54-61.

Christ's loving care for His sheep is depicted as the model and inspiration for all pastors of souls.

889. S. ZEITLIN, "I. The Dates of the Birth and Crucifixion of Jesus. II. The Crucifixion, a Libelous Accusation against the Jews," *JewQuartRev* 55 (1, '64) 1-22.

"Jesus was born a Jew some time between the years 6 BCE, and 6 CE, was crucified by the Romans between the years 30-35 as a political offender, claiming to be king of the Judaeans." The accusation against the Jews of the crucifixion of Jesus "is theological not historical. Historically the religious leaders of the Jews had no part in it."

Jesus, cf. §§ 9-964; 9-1095; 9-1115.

Jesus (Quest of historical)

890. J. MÜLLER-BARDORFF, "Der historische Jesus und der Christus des Glaubens," *PastBlät* 105 (3, '65) 158-169.

The search for the historical Jesus has been misdirected by the false methodological distinction of approaching the past either as objective fact (i.e., "I-It," *historisch*) or as personal encounter (i.e., "I-Thou," *geschichtlich*). Both dimensions are inseparable aspects of reality. This is exemplified by our NT sources which proclaim the historical Jesus as the Christ of faith. The combined efforts of historicocritical research and theology are necessary for maintaining and clarifying this relationship of historical happenness and present meaningfulness. Thus, five facts about the *historia Jesu* are reasonably certain: His authoritative claim ("I say . . ."); His radicalization of the Law; His association with outcasts; His controversies; His post-Resurrection appearances. Yet, the full meaning of this person is that in Him the life of God meets us.—H. E. E.

891. D. E. NINEHAM, "Some Reflections on the Present Position with regard to the Jesus of History," *ChurchQuartRev* 166 (358, '65) 5-21.

History in modern thought is concerned with what is fully and exclusively human and entirely confined within the limits of this world. But Jesus, as presented in the Gospels, transcends history; His Resurrection and Ascension, e.g., can be verified only by faith, by the believer's own experience and by that of the Church. Now Bultmann would seem to say that the traditional story of Christ does things to the reader, makes him a new man, and it does not matter whether or not there ever was a human figure exactly corresponding to the NT Jesus. In assessing this position we should remember: (1) that traditional Christianity has assumed two interacting levels of reality, a natural and a supernatural one; and (2) that until the 19th century, Christians were not interested in a complete knowledge of Jesus' life but only in episodes of supra-historical significance, e.g., Christ died for our sins, He rose for our justification. These episodes cannot be verified historically. It is only by faith, because we experience forgiveness of sin, that Christians know that Christ died for our

sins. For these reasons Bultmann cannot be summarily dismissed. On the other hand, the kerygma cannot be totally different from the historical Jesus.

The new quest of the historical Jesus is, therefore, healthy and necessary, but three words of caution are in order. (1) We must beware of thinking in terms of "assured" or "generally agreed" results. Where our sources are so scanty, a good deal of subjectivity is still bound to enter into any reconstruction. (2) To concentrate on those elements in the story of Jesus which can be verified in historical terms would be a distortion of Christianity, since some key statements of its faith, e.g., the Resurrection, lie outside of history. (3) One should not assume that nothing can be proposed for belief except what goes back to the historical Jesus. J. Knox has correctly stated that "to confine the once-for-all revelatory event to the figure of Jesus *in isolation from the impression he made on his contemporaries, both before and after his death*, is a false abstraction." —A. J. S.

892. J. C. WEBER, "Karl Barth and the Historical Jesus," *JournBibRel* 32 (4, '64) 350-354.

On the subject of the historical Jesus much of Barth's theological method appears seriously questionable. While his theology has served to focus the question of the Jesus of history in its proper theological context, the crucial historical question itself "is not resolved, but swallowed up in a dogmatic methodology." —J. J. C.

893. H. WENZ, "Der kerygmatisierte historische Jesus im Kerygma," *Theol Zeit* 20 (1, '64) 23-38.

There are disputes between Bultmann and his pupils about the relation of the kerygma to the historical Jesus. Bultmann admits that a few details in the kerygma apply to the historical Jesus, but the Bultmannian idea of the kerygma seems empty and abstract. One cannot appeal to John and Paul, if one would with Bultmann limit the kerygma merely to the *Dass* and to the Crucifixion. Instead we should accept the historical Jesus as part of the kerygma, the "kerygmatised" historical Jesus who is portrayed in the Gospels. Bultmann says that Paul confronted his hearers with the cross as the saving event. Should not other events in the Gospels be presented to our hearers as saving events?

For our preaching (proclamation) the norm should be not the historical Jesus of E. Fuchs, E. Stauffer or any other scholar, nor the pre-Easter kerygma, a mere Jesus-kerygma as proposed by W. Marxsen, nor G. Ebeling's speech-event which takes the place of the historical Jesus. The only norm for our preaching must be the historical Jesus found in the kerygma, who is no other than the risen and glorified Christ seen in the diversity of the Easter light as the various Evangelists proclaim Him. We should realize that the Gospels furnish historical data not for scientific curiosity but as data addressing men's hearts, and the preacher has the task of making this historical data address the men of our day. —J. J. C.

894. J. GRASSI, "Ezekiel xxxvii. 1-14 and the New Testament," *NTStud* 11 (2, '65) 162-164.

"We wish to suggest here that there is evidence that the vision of the resurrection of Israel in Ezek. xxxvii was close in the background of Matthew and John as they tried to teach that the resurrection of Jesus opened up the messianic eschatological era, whose great sign was to be the resurrection of the dead." Significant indirect references to this passage may lie in details of Mt 27:51-54, in the appearance of Elijah in Mt 27:49, in Jn 20:22 and 5:28, and perhaps in the name Golgotha.—G. W. M.

Matthew, cf. § 9-854.

895. [Mt 1:1—4:16] E. KRENTZ, "The Extent of Matthew's Prologue. Toward the Structure of the First Gospel," *JournBibLit* 83 (4, '64) 409-414.

The Prologue of Matthew extends from 1:1—4:16, for this section gives the preliminary statement of Jesus' significance, an understanding which is necessary to evaluate properly His words and actions in His ministry, death and Resurrection. Many scholars hold that the Prologue is only Mt 1—2. Very probably Mt 1:18—2:23 came from a special source, but Matthew could integrate these chapters into his own literary composition.

The Gospel itself has indications of its structural divisions. For example, the beginnings of new sections (Mt 4:17; 16:21) are marked out by identical formulas. Mt 4:17 proclaims the message of the kingdom, while Mt 16:21 is the prediction of Jesus' future rejection, death and Resurrection. Now within 1:1—4:16 there are marks of unity. The phrase "in those days" (3:1) is a loose connective which editorially links the birth narratives with the account of John the Baptist, of Jesus' Baptism and Temptation. Furthermore, there are seven formula quotations in 1:1—4:16, and seven is a favorite Matthean number to express completeness. It follows then that the "book of the generation" embraces 1:1—4:16 and has two main themes: Mt 1—2 is concerned with the Messiah, the Son of David, and Mt 3:1—4:16 deals with the ideal Israelite, the Son of Abraham.—J. J. C.

896. [Mt 1—2] H. LEROY, "'Sein Name wird sein Emmanuel!' Die Kindheitsgeschichte nach Matthäus," *BibKirche* 19 (4, '64) 110-117.

The exegesis of Mt 1—2 shows that Jesus is God and Savior for both Jews and Gentiles.

897. [Mt 1:1-17] J. E. BRUNS, "Matthew's Genealogy of Jesus," *BibToday* 1 (15, '64) 980-985.

Matthew here presents us with a paradox which had already been foreshadowed in the OT: a son of David who is, however, truly Son of God; a son of Abraham who is really born through the intervention of God.

898. [Mt 1:1-17] L. RAMLOT, "Les généalogies bibliques. Un genre littéraire oriental," *BibVieChrét* 60 ('64) 53-70.

The problems connected with the genealogies of Jesus can be solved when one realizes that these passages pertain to an Oriental literary genre which is intended to convey a message without being obliged to exactness in details.

899. [Mt 1:1-25] E. PASCUAL, "La Genealogía de Jesús según S. Mateo," *Est Bib* 23 (2, '64) 109-149.

The genealogy of Matthew's prologue unites historical, artistic and theological motifs by means of midrashic form. The Evangelist draws upon Israel's sacred history and witnesses to faith in God's direction of sacred history. Two motifs, Jesus and God's people, predominate. The chapter opens with mention of Jesus Christ; the title "Christ" closes v. 16, and the name Jesus rounds off v. 25 in a type of Semitic inclusion. Two stages mark the genealogy of Jesus: the generation of the fathers, and the generation of Jesus.

Mt 1:1-17 envisions the genealogies in a pattern of $2 + 2 + 2 = 6$ generations; the "seventh" generation is described in vv. 18-25. This number seven and the title "Book of the Generation" allude pointedly to the Book of Genesis. Jesus' appearance in history is compared to a new creation, a new beginning of humanity and of the world. Whereas the generation of the fathers was imperfect (symbolized in the number six), Jesus inaugurated the perfect (seventh) era.

At the same time this genealogy contains theological interpretations of the chosen people's vast history. Her history is seen as a prelude to Jesus the Messiah; He Himself was the promise made to Abraham. Jesus' genealogy, without pretending to be a résumé of the entire Gospel of Matthew, does nonetheless introduce its principal themes: the Messiah, the people of God, the fulfillment of promises, Son of God, king, eschatology.—M. A. F.

900. D. HILL, "A Note on Matthew i. 19," *ExpTimes* 76 (4, '65) 133-134.

Against the argument of C. Spicq [cf. § 9-520] that *dikaïos* refers to Joseph's discretion and mercy in action, it is maintained that the word refers simply to his decision to observe the Jewish Law. The two clauses *dikaïos ōn* and *mē thelōn autēn deigmatisai* have equal value, and the latter does not qualify the former.—G. W. M.

901. [Mt 1:21-23] J. P. BRENNAN, "Virgin and Child in Isaiah 7:14," *Bib Today* 1 (15, '64) 968-974.

The Evangelist did not pretend to get into the mind of the ancient prophets whose oracles he adopted but used the Isaian text to show that "the promise of a royal *Immanuel* had at last been fulfilled, in a manner transcending all previous expectations, in the incarnation of Jesus Christ, the Son of David."

Mt 2:1-12, cf. § 9-948.

902. [Mt 2:2] ANON., "What Was the Star of Bethlehem?" *ChristToday* 9 (Dec. 18, '64) 277-280.

The star may have been a brilliant meteor or fireball, a comet, a nova or new star, or some unusual grouping of planets (the most likely explanation) or possibly something miraculous. (The essay is taken from a pamphlet published by the Adler Planetarium and Astronomical Museum of Chicago).—J. J. C.

Mt 2:16-18, cf. § 9-1124.

903. [Mt 3:13-17] G. W. BROMILEY, "The Baptism of Jesus," *ChristToday* 9 (Mar. 12, '65) 599-600.

Jesus' Baptism shows that His ministry is one of self-identification with sinners and of obedience to the Father in the power of the Holy Spirit despite the temptations to be unfaithful to the nature of the Messianic calling. The Baptism of Jesus teaches us also something of the meaning of our baptism, a baptism into Christ and His saving work.—J. J. C.

904. [Mt 5:17] J. G. KOOREN, "Wet en Evangelie" [Law and Gospel], *HomBib* 22 (9, '63) 200-205.

The relationship of law to gospel is studied with Mt 5:17 serving as point of departure and guide-line. A consideration of the content and function of the two concepts leads to the conclusion that law and gospel are not irreconcilably opposed in the New Covenant but intimately associated with one another: Jesus Christ, because He is the fulfillment of the Law, is the heart of the gospel.—E. J. K.

905. J. STIASSNY, "Jésus accomplit la Promesse. Essai d'interprétation de Matthieu 5, 17-19," *BibVieChrét* 59 ('64) 30-37.

During the preaching of Jesus, Law and gospel were both valid, but the New Covenant came into being as a result of the triple mystery of the Last Supper, the Crucifixion and the Resurrection.

906. J. B. BAUER, "Die matthäische Ehescheidungsklausel (Mt 5, 32 und 19, 9)," *Bibel und Liturgie* 38 (2, '64-'65) 101-106.

For Matthew's exceptive clause referring to divorce several unsatisfactory explanations have been given, among them the traditional interpretation of *porneia* as adultery. The term, however, signifies an incestuous marriage, one forbidden by Lev 18:6-18. Probably the exceptive clause comes from a redactor and is intended to make clear for Gentiles that these marriages were illegitimate and were to be dissolved. No doubt the explanation was customarily given to Gentile Christians, and it has been placed by the Matthean redactional additions on the lips of Jesus.—J. J. C.

907. L. LEGRAND, "The Harvest is Plentiful (Mt 9:37)," *Scripture* 17 (37, '65) 1-9.

The logion on the harvest and the laborers has all the characteristics of a genuine saying of the Lord. It may not belong originally to the missionary discourse, and its original historical context may be difficult to determine. At any rate the logion fits nicely into the beginning of the missionary discourse where Matthew and Luke have placed it, for the saying expresses the nature and urgency of the missionary apostolate, a co-operation in the harvest which in the last days gathers together all the nations for the Lord.

The apostolate, therefore, has first a universalistic character: the field is the world. Secondly, the apostolate has an eschatological aspect: the harvest is the end of the world. Lastly, the apostolate has an angelic value: the harvesters are the angels. The missionary is an angel in the literal sense of the term (*angelos* = messenger). He is even superior to the angels, for he is entrusted with a message not given to them, the message of the eternal and substantial Word of God, total expression of God's redeeming love.—J. J. C.

908. R. CLARK, "Matthew 10:23 and Eschatology (II)," *RestorQuart* 8 (1, '65) 53-68. [Cf. § 8-941.]

From a survey of various studies on the pericope and an examination of the text and context the following points emerge. (1) Because of the many problems connected with it, the verse can hardly be used as the only pivotal point upon which to base any system of interpreting Jesus' life. (2) The presuppositions of some "thorough-going" eschatologists have led them to neglect certain important occurrences of the Son-of-Man title. (3) Though Daniel used the term collectively, there is no positive proof that Jesus did so. (4) Whether or not 1 Enoch and 4 Esdras influenced the Son-of-Man concept has not been fully determined. Jesus associated to His own position as Son of Man the work of the Suffering Servant. (5) As early as Mk 2:10 the very role of the Son of Man was interpreted by Jesus as being that of the Suffering Servant. (6) The context of Mt 10:23 suggests a connection of the suffering motif with the Son of Man to come, a coming which refers not to the parousia but to His imminent death.—J. J. C.

909. J. A. GRASSI, "The Five Loaves of the High Priest (Mt xii, 1-8; Mk ii, 23-28; Lk vi, 1-5; 1 Sam xxi, 1-6)," *NovTest* 7 (2, '64) 119-122.

The Christian reading of 1 Sam 21:1-6 found in Origen, Ambrose and Augustine suggests that a similar reading may have existed in the first century. The text of the Samuel passage manifests notable parallels to the mode of Eucharistic teaching in the Multiplication of the Loaves accounts. Furthermore, the special arrangement of Mt 12:1-8 parr. shows signs of influence from the narratives of the Last Supper and the Multiplication of the Loaves. Finally, the context of the pericopes in Mark and Luke seems to support the proposed hypothesis. Thus a combination of evidence suggests that 1 Sam 21:1-6 was used in the Eucharistic catechesis of the early Church.—J. J. C.

910. R. G. HAMERTON-KELLY, "A Note on Matthew xii. 28 par. Luke xi. 20," *NTStud* 11 (2, '65) 167-169.

T. W. Manson's opinion that the Lukan *daktylō* is original and the Matthean *pneumati* an editorial modification has long been familiar. It is suggested here "that the variation in words is of very little consequence and cannot be taken to reflect the theological emphases of either." In such passages as Ezek 8:1 ff.; 37:1; 1 Chr 28:11-19; and Exod 7—9 (all from the priestly tradition) we have evidence that "Spirit of God" and "hand (or finger) of God" could be used interchangeably. We cannot therefore rule out the possibility that Luke made the change.—G. W. M.

911. [Mt 12:38-41] R. B. Y. SCOTT, "The Sign of Jonah. An Interpretation," *Interpretation* 19 (1, '65) 16-25.

Unfortunately many readers of the Book of Jonah are too much concerned with the "whale." But once it is realized that the writing is a parable with an element of allegory derived apparently from the figure in Jer 51:34, the question of historicity is irrelevant as it is in the story of the Good Samaritan. The NT presents two different and mutually exclusive interpretations of the sign of Jonah. Either the sign was the appearance among men of a prophet preaching repentance (Mt 12:41; 16:4; Lk 11:29-32) or its significance lay in the parallelism between Jonah's stay in the sea monster's belly and Christ's stay in the tomb (Mt 12:40). This second interpretation is hardly correct and should be regarded as one of Matthew's suggested parallels rather than as an authentic saying of Jesus.

Now in both the OT and the NT, "that which calls attention to God's decision-demanding presence and actions is called a 'sign,' whether or not it is described as miraculous" (cf. Isa 8:18; Ezek 24:24; 2 Cor 12:12). The sign of Jonah, therefore, is Jonah himself and what God said and did to him. Unlike other prophetic writings, the Book of Jonah is a story complete in itself in which the interest centers not on what the prophet does or speaks in God's name but on what God says to him. It is the prophet himself who is judged and through him those who read his story.

In sum, the book's theme is God's boundless mercy which embraces even the greatest enemies of the chosen people. The disgruntled Jonah is the type and representative of the self-righteous individualist, given to anger which he calls moral indignation, with no room for pity in his heart. The historical circumstances of Judaism explain how such a harsh attitude could have arisen. And Jonah is a portrait, doubtless exaggerated for emphasis, of those who have given way to bitterness and unrighteous anger because of all they have suffered at the hands of their enemies.—J. J. C.

912. M. MORILLON, "Jésus et la Cananéenne: un dialogue (Matth., 15, 21-28; Marc, 7, 24-30)," *BibTerreSainte* 69 ('64) 19-20.

Three themes are developed in the passage: justification by faith, the humility of faith, the mission of the Church and of the Christian.

913. K. ROMANIUK, "‘Ciało i Krew nie objawiły Tobie, tylko Ojciec mój, który jest w niebiesiech’ (Mt 16, 17) (‘Caro et sanguis non revelavit tibi, sed Pater meus, qui in caelis est’ [Mt 16, 17]),” *RuchBibLit* 17 (6, ’64) 346-354.

The author evaluates the articles of A. Vögtle, "Messiasbekenntnis und Petrusverheissung," *BibZeit* 1 (2, ’57) 252-272; 2 (1, ’58) 85-103 [cf. §§ 2-533; 3-76]. He rejects Vögtle’s conclusion that Mt 16:17 is nothing more than an expanded version and later interpretation of Mk 8:27-30.—W. J. P.

914. [Mt 16:17-19] I. CAVERO, "Tu es Petrus. Notas bíblicas para el enriquecimiento de un texto dogmático," *EstBib* 22 (3-4, ’63) 351-362.

A consideration of the importance attributed to a name among Semitic people invites us to investigate the theme of "the rock" as it is found in the OT. The image of rock invokes the notions of divine aid for the helpless and distressed, of security, fidelity and protection. These themes help us to appreciate Mt 16:18-19 in which the rock that is the basis of the Church is seen to be at once a protection against the forces of evil, and the source of the waters of grace.—F. M.

915. R. H. GUNDRY, "The Narrative Framework of Matthew xvi 17-19. A Critique of Professor Cullmann’s Hypothesis," *NovTest* 7 (1, ’64) 1-9.

In *Peter: Disciple, Apostle, Martyr* (2nd ed.; 1962), Cullmann proposed that Mt 16:17-19 belonged to the Last Supper narrative (cf. Lk 22:31-34) and not in the Markan setting during the public ministry of Jesus. Also, Cullmann thought that Jn 6:66-71 and Jn 21 reflected a Petrine confession spoken in the upper room before the Crucifixion and in a Eucharistic setting. But this opinion opens up as many problems as it solves, especially juxtaposing commendatory and condemnatory phrases. Mt 16:17-19 is authentic. It should be noted that Peter is congratulated because he confessed Jesus’ Messiahship but is rebuked because he protested against Jesus’ death; and harmonization is not impossible. An appended note rejects the presupposition of an article by K. L. Carroll [cf. § 9-155] who attacked the authenticity of Mt 16:17-19 since he thought it was constructed to support Peter against James.—D. C. Z.

916. [Mt 16:17-19] M.-J. LE GUILLOU, "La Primauté de Pierre," *Istina* 10 (1, ’64) 93-102.

The gospel witness, taken in totality, reveals that Peter certainly enjoyed a unique position within the group of apostles. He was unique in being the first called (compare Lk 5:1-11 with Mt 4:18-19 and Mk 1:16-17), in being first among the apostles on every listing, and in being the first witness to the resurrected Christ (1 Cor 15:3-8).

The primacy of this unique position is further delineated in the traditional texts. In Mt 16:17-19 Peter receives from the Father a purely gratuitous revelation that Jesus is the Son of God, and from the Son—to whom the Father has

committed all things (Mt 11:27; 28:18; Jn 3:35; 10:18)—establishment as the foundation of the new, Messianic people of God (Isa 28). Thus his role is analogous to that of Abraham (Isa 51:1-2) with the promise of ultimate triumph over the powers of death, and authorization to act as vicar with full power, especially judicial and even excommunicatory (Isa 22:22). Lk 22:31-32 assimilates Peter to Joshua (Zech 3:1-9; Amos 9:8-10), stressing Peter's role vis-à-vis the other apostles with respect to the future of the Remnant, the Messianic community of Israel. Jn 21 shows clearly that Peter, as shepherd, is chief of the community and uniquely responsible for its mission and destiny.

The paradoxical character of this institution, in which Peter's commission is conjoined with his weakness and denial (Lk 22; Jn 21), is direct testimony that the institution is the work of God. It is by no innate human strength, but merely by the free choice and all-powerful grace of God, that Peter is to be a "rock," that his faith will not fail, and that he will be the shepherd of the flock.

Although Peter and the apostles participate in Christ's Messianic powers, Peter alone is said to have received the keys which manifestly constitute him chief of the community. Contrary to the view of Cullmann, Peter's role in the Council of Jerusalem may well be taken as one of the first manifestations of the exercise of the primacy when seen in conjunction with Paul's rebuke of Peter at Antioch and with John's special relation to Christ (Jn 13:23-26; 20:3-8; 21:7, 20-22). Peter's attitude in the Council reveals a democratic and fraternal character proper to the exercise of his power which indicates to our day that there is not the least opposition between the Roman primacy and the collegiality of the episcopate.—W. B. B.

917. [Mt 16:17-19] H. SASSE, "Peter and Paul. Observations on the origin of the Roman Primacy," *RefTheolRev* 24 (1, '65) 1-11.

Peter will remain the man who as spokesman for the Twelve first confessed Jesus as the Christ and received the title of *kēphās*. "To him as the first was given the office of the keys of heaven which in John 20 is given to all apostles and in Matth. 18 to the whole church, even in the appearance of the smallest local congregation (vv. 15-20). On him the church is built, but it is also built on the rest of the apostles (Eph. 2:20). His primacy was never more than a primacy between equals. He was the 'First' of the college of the Twelve. He ceased to be that when the college ceased to exist." The Church of the first three centuries did not know of any primacy of the Roman bishops based on Mt 16. Even Rome itself derived its authority from Peter and Paul, the two great apostles whom the NT puts side by side and who are joined in the Roman liturgy for the feast of June 29th.—J. J. C.

Mt 16:18, cf. § 9-1124.

918. [Mt 17:1-8] W. H. WAGNER, "The Transfiguration and the Church," *Luth Quart* 16 (4, '64) 343-348.

The Transfiguration cannot be divorced from the Messianic secret of Jesus, the concept of the Son of Man, the betrayal by Judas, and the role of the

Church as the Suffering Servant that now witnesses to the exalted Lord. In the Gospel accounts, the Transfiguration serves as a personal and preliminary revelation that He whom the disciples follow is the Son of Man who in spite of suffering and humiliation will be exalted. Judas betrays his Master to the authorities, informing them that Jesus claims to be the celestial Son of Man. The humiliation of the cross is reversed by the glory of the Resurrection, but the exaltation of the Son of Man is not totally fulfilled until one of His followers, Stephen, is willing to suffer and to die for the confession that Jesus is the Son of Man. Today, the Church fulfills the exaltation of Jesus by its obedient and relevant testimony that Jesus is Lord. "It is the ongoing witness of the transfiguration and the whole theme of the servant-Son of Man that the church today is to have the obedient *morphe* of Christ and the faith of Stephen." —J. J. C.

919. [Mt 19:3-9] A. VACCARI, "O Divórcio nos Evangelhos," *RevCultBib* 7 (25-26, '63) 60-79.

The Gospels do not permit divorce, and the exceptive clause in Matthew refers to an invalid marriage or to an illicit union.

Mt 19:9, cf. § 9-906.

920. [Mt 19:30—20:16] T. C. VAN STOCKUM, "Idiota cum euangelista Matthaeo luctans," *NedTheolTijd* 19 (1, '64) 15-21.

The interpretation of the Parable of the Laborers in the Vineyard is compared in several commentaries with much attention given to Calvin's writings. The moral explanation is primary: the parable exhorts us to make a strong effort in serving God and to abstain from jealousy. There is also a secondary theological interpretation: God is absolutely free in His election and rejection of men.—W. B.

921. [Mt 21:12-17] N. Q. HAMILTON, "Temple Cleansing and Temple Bank," *JournBibLit* 83 (4, '64) 365-372.

The customary explanations of why Jesus was crucified are not satisfactory. Without doubt He must have performed some action which denoted a kingly prerogative. The only solution is that, because the Temple was also a bank, Jesus by His cleansing of the Temple attacked its entire economic function and thereby manifested a claim to kingship.

In antiquity temples were the safest places for money and consequently became the first banks. The OT, Sirach and Tobit give clues that a bank existed in the Jewish Temple, and 2 Mac 3:6-15 speaks explicitly of the Temple treasury whose riches were the equivalent of \$3,000,000. The Temple in Jerusalem had economic importance which appeared in various ways, such as giving employment to thousands, taking care of public works, providing scholarships and making loans.

The Jews believed that the ownership and direction of this treasure belonged to the Sanhedrin alone. The Romans, however, considered that the procurator had ultimate control of all finances within his district including those of the Temple. And from Hellenistic times Eastern kings had exercised control over temple banks and had taken money from them.

It was to the Jewish Temple with these historical and political associations that Jesus came and which He cleansed. By His decisive action He suspended the entire economic function of the Temple. And because He acted without the authority of the Sanhedrin or the procurator, His interference must have been interpreted as a direct claim to kingship. Why did Jesus take this bold step? Apparently convinced that the kingdom of God was near and that economic concerns would soon cease, He recalled the prophet's words "there shall no longer be a trader [Canaanite] in the house of the Lord of hosts on that day" (Zech 14:21). By driving out the buyers and sellers, Jesus was preparing the Temple for "that day." Thus an "eschatological prophet acting under the obligations of his message came into collision with civil authorities who also had their obligations."—R. O'B.

922. [Mt 22:34-40] J. COPPENS, "La doctrine biblique sur l'amour de Dieu et du prochain," *EphTheolLov* 40 (3, '64) 252-299.

In an effort to emphasize the immanence of God and to evolve a Christian ethic, Bishop Robinson in *Honest to God* has attempted to identify in the light of biblical teaching love of God and love of neighbor, but careful analysis of relevant biblical material reveals that such an identification is unwarranted. In the OT and especially in Deuteronomy, the Israelite is commanded to love God and to love his neighbor, but there is no text explicitly combining the two precepts. In the NT (Mk 12:28-34 parr.), Jesus does present in one saying the two commandments which should direct all human activity, but at the same time He makes love of God and love of the neighbor clearly distinct. In 1 John love is seen as descending from God into the heart of man, then ascending back to its source and finally spreading itself to all those born of God. Neither the OT nor the NT state that we love God in the neighbor. Or rather the NT says this only to the extent of affirming that we love Christ in the neighbor (cf. Mt 25:34-45). The Bible does not simply identify love of God and love of neighbor, but establishes the closest connection between the two loves, a connection which 1 John has admirably formulated.—D. J. H.

923. [Mt 22:37] L. DEQUEKER, "Moraal als godsdienstige levenshouding in de Bijbel" [Morals as a Religious Attitude to Living in the Bible], *CollMech* 49 (6, '64) 564-572.

The article, a brief commentary on the great commandment (Deut 6:4-5), shows that in the OT the service of God and of religion is defined in terms of love. Morality is often conceived as something negative or static. Actually

it consists in serving the living God, i.e., of loving Him always in the neighbor according to the circumstances of each one's life.—J. J. C.

924. [Mt 24] D. M. ROARK, "The Great Eschatological Discourse," *NovTest* 7 (2, '64) 123-127.

Various scholars have attempted without success to meet the difficulties inherent in the Matthean eschatological discourse. As a basis for a solution the following division of the chapter is proposed. Mt 24:1-14 refers either to the destruction of Jerusalem or to the discussion as a whole; 24:15-35 refers to the destruction of Jerusalem; 24:36 ff. deals with the Second Coming. The main difficulty with the suggested scheme lies in 24:23-31. This section is a parenthetical correction or appendage to 24:23 which speaks of false hopes of the Messiah's coming. The pericope (24:23-31) may be summarized thus. There will arise false Messiahs when Jerusalem is judged. Do not be misled by them. When the Messiah does come, His coming shall be like this . . . All these things, i.e., the appearance of the false Messiahs, shall take place within this generation. Here the parenthetical passage on the Second Coming "gives us the *how* but not the *when*!" In this explanation "generation" retains its normal meaning. On the other hand, "immediately" (Mt 24:19) refers to the Second Coming and not to the destruction of Jerusalem.—J. J. C.

925. O. BETZ, "The Dichotomized Servant and the End of Judas Iscariot (Light on the Dark Passages: Matthew 24, 51 and parallel; Acts 1, 18)," *RevQum* 5 (1, '64) 43-58.

There are several problems connected with the interpretation of Mt 24:51 par. A Qumran text, 1QS 2:16-17, helps to clarify the verse: the hypocrite will be cut off from the midst of the Sons of Light, and God will give his allotted portion in the midst of those accursed forever. The first part of the Qumran punishment resembles the Gospel term *dichotomēsei* and shows that the word means "cut off from" others, a meaning found also in Ps 37:9, 22. When Lk 12:47 f. speaks of the "beatings" the servant will receive, the meaning seems to be "plagues" (cp. Deut 29:21 in the MT, LXX and in the Targum of Onkelos).

Underlying the end of Judas Iscariot (Acts 1:18) stands the concept of extinction by God. Behind the "burst open" stands the Hebrew *nikrat*, "he was cut off," by God Himself. Other examples of direct divine punishment are the fate of Ananias and Sapphira and Paul's condemnation of the incestuous man.

The concept of extinction by God seems to be an interesting example of existential reinterpretation. Nothing in the Scrolls implies that these men expected God would immediately cut off the offender by a sudden and premature death. These men were waiting for the Last Judgment. Similarly Jesus preached the present as the time of repentance and the end of time as that of judgment. The early Church may have elaborated the servants' expulsion (Mt 24:51) from the Lord's household according to a curse like that of the Qumran text. In Mt 24:51, *dichotomein* indicates a tendency to make the punishment im-

mediate and present. Similarly the Last Judgment is still the background for the fate of Judas and of Ananias and Sapphira, but their dramatic death stands in the foreground. So also the servant's punishment (Mt 24:51), which was originally understood as one eschatological act, was divided into two and even attributed to different aeons.—J. J. C.

926. [Mt 25:31-46] P. DE LETTER, "The Day of Judgment," *ClerMon* 28 (10, '64) 369-379.

The biblical background is briefly presented as the basis for present-day faith in the day of judgment and in the fulfillment of salvation-history.

927. J. R. MICHAELS, "Apostolic Hardships and Righteous Gentiles. A Study of Matthew 25:31-46," *JournBibLit* 84 (1, '65) 27-37.

The problem in this passage is to identify those who do the good works enumerated and those to whom they are done. The obvious parallel in Mt 10:40-42 ("He who receives you receives me" and the reward for a cup of cold water given) suggests that "the least of these" brethren are Jesus' disciples (specifically the Twelve) who stand in their Lord's place and proclaim the gospel, while the righteous "sheep" are those who gladly receive the word and demonstrate their faith by hospitality and works of love. The scene could be exemplified in the preaching of Paul and Silas which resulted in the conversion of the jailer at Philippi who then showed them mercy and hospitality (Acts 16:30-34). Furthermore, in the Matthean pericope there are pastoral overtones as well as eschatological and missionary ones. The proper attitude of the faithful toward these teachers would be like that inculcated by Paul (Gal 6:6). Confirmation for the interpretation here proposed is found in *Didache* 4:1 ff. and *2 Clement* 17:3.

The thesis gains support also from another angle. The sufferings enumerated (Mt 25:35-36) are similar to those of the apostles listed in 2 Cor 11:23-29, 1 Cor 4:10 and in the *Acts of Thomas*, 145-149. Also a reflection of Mt 25 and 2 Cor 11 is found in the Syriac *Didascalia* and in the *Apostolic Constitutions* 2, 56, 3. In brief, according to Mt 25:31-46, for hearers of the gospel and for catechumens it is essential not only to respond in faith to the message of salvation but to receive the messengers with hospitality and to serve them with works of love. For those who carry on the work of the apostles by preaching and teaching the word it is essential to follow Jesus' example by taking upon themselves the poverty, sickness and suffering which they find in the world and in the Church. A similar idea may underlie Mk 9:37 parr.—J. J. C.

928. B. STEIDLE, "'Ich war krank, und ihr habt mich besucht' (Mt 25,36). I. Der Kranke im alten Heidentum, Judentum und Christentum," *ErbeAuf* 40 (6, '64) 443-458.

In paganism, illness was looked upon as the effect of the gods' anger or envy, and the afflicted person sought help from these gods or surrendered himself to

his fate. The Jew, however, had a firm basis for hope, realizing that Yahweh is just and at times punishes sin with sickness, but He is also infinitely good and merciful and may use illness to instruct men and even to give them a proof of His fatherly care. In the NT, Jesus alone is the physician of body and soul, and in Him God becomes visible in the world. Thus Jesus is the key for understanding sickness and the sick, and without Him the Christian care of the sick would be inconceivable.—J. J. C.

929. [Mt 26:17-29] J. CARMIGNAC, "Comment Jésus et ses contemporains pouvaient-ils célébrer la Pâque à une date non officielle?" *RevQum* 5 (1, '64) 59-79.

The most frequent objection raised against Mlle. Jaubert's theory that the Last Supper was celebrated on Tuesday has been the charge that Jesus on that day could not have obtained a legally immolated lamb, since the Temple authorities immolated the paschal lambs only on the following Thursday. An examination of the OT, however, makes it clear that the rite for the immolation of the paschal lamb was the same as that for other lambs, such as for the sacrifice of peace, the sacrifice for a first-born and for the second tithes. Consequently any of these lambs could have been considered as the Passover lamb and have been eaten with the rites of Passover.

For more than a century preceding Jesus' day, several solutions must have existed for the problem of the double date of the Feast of Passover according to the two calendars then followed. These solutions could have included making use of the lambs mentioned above. Jesus and His disciples would have been simply conforming to usages sanctioned by custom for more than a century. (A list is added of authors who accept or reject the Jaubert theory.)—J. J. C.

930. [Mt 26:17-29] F. MENDOZA RUIZ, "El jueves, día de la Última Cena," *EstBib* 23 (1, '64) 5-40; (2, '64) 151-171.

Despite its optimistic reception up to 1958, J's chronology of the Passion proves upon examination to be less acceptable than the traditional view. Her position is based upon rather late, scanty and historically suspect traditions, whereas the older opinion rests upon unanimous, clear and varied testimonies, reflecting an authentic tradition.

Of the texts favoring the Tuesday (Jaubert) date for the Last Supper: (1) only four expressly speak of Wednesday in connection with the Passion; (2) these four come from a liturgical source intent on justifying a practice of Wednesday fast; (3) the oldest of these texts goes back only to the first decades of the third century. On the other hand (1) the texts expressly speaking of the short chronology (Thursday Supper) are very numerous; and (2) though some of them do not depend on the Gospel texts, the vast majority are related to the Gospels themselves. [*To be continued.*—M. A. F.]

931. [Mt 26:26-29] D. W. B. ROBINSON, "The Eucharistic Sacrifice in the Sacrament of the Body and Blood of Christ," *RefTheolRev* 23 (3, '64) 65-74.

The essence of the Eucharistic sacrifice consists in the act of taking and participating in the Body and Blood of the Lord. And it is at the point of receiving what the bread and cup signify that we offer our sacrifice, the only sacrifice possible for us. Accordingly the Eucharistic sacrifice is a sacrifice of penitence, faith and thanksgiving, an act of trust in Christ alone for our salvation.—J. J. C.

932. [Mt 26:26-29] J. RODGERS, "Eucharistic Sacrifice: Blessing or Blasphemy?" *Churchman* 78 (4, '64) 248-254.

It would be blasphemy to think that the Eucharist is our offering of anything to God. "It is not God who receives our offering but we who receive afresh from His hands the blessings which flow from that sacrifice once offered."

933. [Mt 26:57—27:1] A. JAUBERT, "Les séances du sanhédrin et les récits de la passion," *RevHistRel* 166 (2, '64) 143-169.

The author's theory that the Last Supper was held on Tuesday and the Crucifixion took place on Friday has been challenged by various scholars. That the problems may be met in order, the first question for consideration concerns the session(s) of the Sanhedrin in the trial of Jesus. John does not relate any session, but a knowledge of his method in composing the Gospel explains the omission. Luke seems to indicate one session, but he has evidently used various sources and moulded them into a unity. However, that the Sanhedrin held two sessions is the Matthean-Markan tradition which is firmly founded and cannot be explained away by any theory of redaction. This tradition of two sessions raises juridical difficulties for those who maintain that the trial of Jesus was legal and at the same time defend the shorter Passion chronology.—J. J. C.

934. [Mt 27:25] G. H. STEVENS, "The Jews and the Crucifixion," *ChristToday* 9 (Dec. 18, '64) 290-292.

On the basis of the scriptural evidence, it is impossible to deny that the chief priests and scribes played a major role in handing Jesus over to the Romans for trial and Crucifixion. However, the priests were acting not as representing only their own nation but as representing all sinful humanity.—J. J. C.

935. [Mt 27:25] L. M. VANDONE, "Responsabilità giudaica," *PalCler* 43 (Dec. 1, '64) 1276-81.

The Gospel accounts of the Crucifixion provide no basis for anti-Semitism, since it was the Jewish leaders, and not the Jewish people, who were in part responsible for Jesus' death.

936. [Mt 28:19-20] C. A. GAERTNER, "New Testament Teachings and 20th-Century Church Practice with Special Reference to Relations with Missions and Sister Churches," *ConcTheolMon* 36 (4, '65) 239-242.

The mission of the Church is formulated in Mt 28:19-20. Younger churches should accept the responsibilities of applying the principles of the word of God to their own situation. Older churches must help them.—J. O'R.

Mark

937. [Mk 5:1-20] H. SAHLIN, "Die Perikope vom gerasenischen Besessenen und der Plan des Markusevangeliums," *StudTheol* 18 (2, '64) 159-172.

The story seems to be a Christian midrash inspired by Isa 65:1-5. The possessed man is conceived as the representative of the Gentiles, for in Mark this is the first time that Jesus encounters a non-Jew. The next occasion in Mark when Jesus deals with a Gentile is the incident of the Syrophoenician woman (Mk 7:24-30). The geographical statement of 7:24 is incorrect, for the event appears to have taken place on Jewish territory. After this meeting Jesus would have gone to the Decapolis (7:31) in order to see how the situation had developed in the land of the Gerasenes. There the deaf man with the impediment in speech was cured (Mk 7:32-37). Healing him, Jesus used the Aramaic word *ephphatha* which could be an imperative, "Be opened," or third person singular masculine, "It is opened." The latter interpretation would mean that the Gentiles have opened their hearts to Jesus. Previously the Gerasenes had asked Him to leave their land; now the Gentiles come to Him.

The next Markan incident is the Feeding of the Four Thousand (Mk 8:1-10). Mark relates two feedings of the multitude upon which Jesus later comments (8:14-21). The first incident (6:30-44) apparently took place on the western side of the lake, in Jewish territory. The place thus indicates that the Jewish people is invited to the Messianic banquet. The second feeding occurred in Gentile territory and shows that Jesus has called the Gentiles to the Messianic banquet and that He is Savior of both Gentile and Jew. These considerations make it evident that the entire section (Mk 5:1—8:21) has been carefully planned and arranged.

Similar careful planning seems to have governed the rest of the Gospel. The Anointing at Bethany (now Mk 14:3-9) seems to have been originally at 8:22-26, the place now taken by the story of the blind man of Bethsaida. The Confession of Peter (Mk 8:27-30) would then make explicit what was implicit in the anointing—Jesus is the Messiah. However, so great was the influence of Matthew's Gospel, that the anointing in Mark was transferred to a place corresponding to Matthew's order.—J. J. C.

938. G. FRIEDRICH, "Die beiden Erzählungen von der Speisung in Mark. 6,31—44; 8,1—9," *TheolZeit* 20 (1, '64) 10-22.

The same event is related twice by Mark, but he must have had some special reason for the two accounts. The setting and the content of Mk 8:1-9

show that we are here dealing with a typical miracle story. Jesus gives food to the hungry lest they collapse before reaching home. The situation is quite different for Mk 6:32-44. Jesus' fame has reached the ears of Herod. The disciples have returned with news of their successful mission. The people are crowding about Jesus, and He has compassion on the multitude because they are like sheep without a shepherd (Mk 6:34). This concept of the shepherd is the key to the entire passage. The Lord now cares for His flock by teaching (Mk 6:34) and by feeding them (Mk 6:37 ff.). Unlike Mk 8, Jesus does not need to provide food, since the people could go into the neighboring towns (Mk 6:36). The arrangement of the men in hundreds and fifties is a grouping expected in the last days. These details portray Jesus as the eschatological Savior, the second Moses who transforms a leaderless flock into the people of God.

The mention of green grass (6:39) has elicited many unsatisfactory explanations, such as a sign of spring, etc. But since the miracle occurs in a desert place where green grass would not be found, the grass seems to indicate how nature will be transformed in Messianic times. When miracle stories are repeated, there is a tendency to heighten details. This does not hold true, however, as regards Mk 6 and Mk 8. In the earlier account more people are fed with less food and yet more is left over. The conclusion follows that Mk 8 depicts a feeding miracle in time, but Mk 6 indicates the eschatological banquet which is characterized by its richness and completeness. Both the Markan miracle stories are paralleled in Matthew, but he has harmonized the two accounts, removed their distinctive meaning and used language reminiscent of the Eucharist. Mark, on the other hand, indicates that each account has a distinctive purpose.—J. J. C.

939. J. MÁNEK, "Mark viii 14-21," *NovTest* 7 (1, '64) 10-14.

Artos (Mk 8:14) can be taken either literally or metaphorically meaning that Jesus is the bread, although most modern commentators reject this metaphor as being of Johannine mentality and inappropriate in Mark. Matthew and Luke, Mark's first commentators, seem to imply a literal meaning. But the word is interpreted metaphorically in Jn 6 which parallels Mk 8:14-21. Mark's context (8:1 ff.) demands that some elements of the narrative are not meant literally. Indeed, as W. Grundmann and A. Farrer hold, Mark is more inclined toward symbol than toward literal forms so that the possibility of the symbolical meaning of *artos* cannot be denied. It is not necessary, however, to interpret Mk 8:14-21 Eucharistically.—D. C. Z.

940. [Mk 13:14] R. H. SHAW, "A Conjecture on the Signs of the End," *AnglTheolRev* 47 (1, '65) 96-102.

As G. R. Beasley-Murray points out in his *A Commentary on Mark Thirteen* (1957), pp. 67-68, exegetes from Irenaeus and Hippolytus to the present have used the "man of lawlessness" in 2 Thes 2:3-4 to explain the "abomina-

tion" in Mk 13:14. Is this identification valid? Mk 13 probably represents Peter's recollection of Jesus' sayings concerning both the fall of the Temple and the end of the world. The "abomination" seems to be connected with the former. Paul, however, speaks of the "man of lawlessness" only in connection with the latter. "We may therefore conclude conjecturally that there is no direct connection between St. Mark 13 and 2 Thessalonians 2."—J. C. H.

941. J. MEHLMANN, "Da Origem e do Significado do nome 'Salomé' (Mc 15, 40;16,1)," *RevCultBib* 7 (25-26, '63) 93-107.

Luke

942. G. B. CAIRD, "Do Computers Count," *ExpTimes* 76 (6, '65) 176.

A. Q. Morton and G. H. C. MacGregor, *The Structure of Luke and Acts* (1964), employ the computer to discover the original form of these books. If we suppose the validity of the Proto-Luke hypothesis and that the autograph had 240 columns of approximately 374 letters each, the main paragraph divisions of Luke would coincide with the bottom of a column. A similar treatment of Acts shows that there must have been a Proto-Acts. The argument, however, leaves the reader with several questions. Seeing that the paragraph divisions are the same for any conceivable theory of compilation, why should not the computer's figures work just as well for the Markan hypothesis as for Proto-Luke?

Mr. Morton together with J. McLeman, *Christianity and the Computer* (1964), has also examined the Pauline corpus and concludes that only Romans, 1 and 2 Corinthians, Galatians and Philemon are genuine. The test is the incidence of *kai* in a sentence. Actually, the application of Morton's method could produce some surprises. In Rom 12:3-21 there is only one *kai* in 21 sentences, but in Rom 2:3-19, a passage of exactly the same length, there are 22 *kais* in 14 sentences. Or, consider two longer passages of equal length: Rom 6:1—8:18 has 20 *kais* in 84 sentences, whereas Rom 15—16 has 56 *kais* in 49 sentences, a difference of 5:1. "Ought we not to conclude from such evidence as this that Romans was written by a committee?"—J. J. C.

Luke, cf. § 9-978.

943. [Lk 1—2] P. J. KING, "Elizabeth, Zachary and the Messiah," *BibToday* 1 (15, '64) 992-997.

The stories of Elizabeth and Zachary were drawn up by the Evangelist with an awareness of the rich background of OT Messianism.

944. [Lk 1:26-45] F. MUSSNER, "Der Glaube Mariens im Lichte des Römerbriefs," *Catholica* 18 (4, '64) 258-268.

Mary's faith was belief in the God of miracles and the same as that of Abraham described in Rom 4. His faith was in the God of miracles, a faith based solely on the hope given by God's word, a faith which conquered all temptations

to doubt. And the very impossibility of what God promised made Abraham believe all the more. Two elements are common to Abraham's faith and to Mary's. Both believe in the God of miracles, and both believe in the fulfillment of a promise that sounds utopian. As at the beginning of the Old Covenant Abraham with complete and obedient faith answered God's call, so does Mary at the beginning of the New Covenant. She can, therefore, be called the Mother of Believers.

The considerations here proposed have important consequences in several fields. Thus Mary is seen to enter into salvation-history by her faith before she becomes the mother of the Savior. Therefore, her title Mother of Believers precedes her dogmatic title Mother of God. Furthermore, in the light of Rom 4, Mary's faith belongs to the salvific history of faith which according to Paul commenced with Abraham. Consequently Luke's account of the Annunciation should not be considered a legend. Mary's faith also is an example of *sola fides, sola gratia*, yet she is not merely passive but through grace becomes a partner in the dialogue with God. Lastly, her faith is not existential but includes the acceptance of a message which seems to be incredible.—J. J. C.

945. J. B. BAUER, "Philologische Bemerkungen zu Lk 1,34," *Biblica* 45 (4, '64) 535-540.

The article is a continuation and, to a certain extent, a rectification of H. Quecke's discussion of this verse [cf. § 8-974]. The current translations: "I know no man," and "I have known no man" are amended by inserting "my" before "man," so that the correct rendering would be: "I have, or I had, no conjugal intercourse with my husband." Moreover, S. Landersdorfer has made two valuable observations on the text. He postulates a Hebrew original for Lk 1:31-34, and hence the phrase "you shall conceive" may refer both to the present and to the future, and the words "I know not" may also be rendered "I knew not." However, the past meaning is maintained for the verb *ginōskō*. —P. P. S.

946. S. BARTINA, "Fuerza hifilica de la palabra 'Yahweh', en el Magnificat (Lc 1,46-47; Hab 3,18; Miq 7,7)," *EstBib* 22 (3-4, '63) 363-366.

Kyrios in Lk 1:46 represents *Yahweh* in the original Semitic background of the Magnificat as can be seen from common LXX usage and in particular from Hab 3:18. The second member of the parallelism reflects a phrase found in Mic 7:7. Thus the meaning of Lk 1:46-47 is: "My soul extols him who made me to be, and my spirit exults in God my savior."—F. M.

947. [Lk 1:46-55] J.-M. FENASSE, "La force et la faiblesse dans la Bible. Comment la Bible chemine vers le Magnificat," *BibTerreSainte* 71 ('65) 6-7.

The Bible reveals the working of God's power, and in the NT divine omnipotence is paradoxically manifested in Paul's sufferings, in the Savior's cross, and in the lowliness of Mary.

948. [Lk 2:1-20] J. L. McKENZIE, "Exegete at the Manger," *Commonweal* 81 (Dec. 25, '64) 439-442.

A discussion of the symbol and fact in the Christmas story.

949. [Lk 2:8-20] R. T. A. MURPHY, "On Shepherds," *BibToday* 1 (15, '64) 986-991.

The shepherds, the first to be told of the Nativity, have a special place in salvation-history, for they are the humble poor who depend completely on God, not only for social justice, but for such fundamental blessings as rain and grass and life itself.

950. [Lk 2:25-35] B. F. MEYER, "A Word of Simeon," *BibToday* 1 (15, '64) 998-1002.

"Simeon was the prophet of the poor, the prophet without public career, colorless, obscure, undramatic. Yet in the whole range of messianic prophecy across a thousand years, the oracles of Simeon are without peer."

Lk 3:23-38, cf. § 9-898.

951. A. GEORGE, "La prédication inaugurale de Jésus dans la synagogue de Nazareth. Luc 4, 16-30," *BibVieChrét* 59 ('64) 17-29.

The pericope is studied according to three headings: commentary, problems of the narrative, intention of the Evangelist. (1) Commentary. Jesus' affirmation, "Today this Scripture has been fulfilled" (4:21), indicates that His presence inaugurates a new period of salvation-history, and Luke (and Luke alone) has several such "today" statements (2:11; 5:26; etc.). According to all the Synoptics, with Jesus' coming the kingdom of God is at hand, but Luke more accurately than Matthew and Mark distinguishes between the earthly mission of the Savior and its eschatological fulfillment. For that reason Luke omits from the Isaian quotation the words which speak of the day of vengeance.

(2) Problems. A comparison with Matthew and Mark shows that Luke has not composed his account as a single unit nor did he use Mark alone as his source. A common Synoptic tradition underlies vv. 16, 22b and 24. In vv. 18-19 Luke quotes an Isaian text which Jesus elsewhere (Lk 7:22 par.) applies to Himself. To the common proverb of v. 23a is added a fragment (v. 23b) which indicates that miracles had already preceded the appearance at Nazareth. Verses 25-27 seem to come from an Aramaic source, and the words were probably spoken by Jesus toward the end of His ministry when the people had definitely rejected Him. The final vv. 28-30 are distinctively Lukan.

(3) Intention of the Evangelist. By combining this varied material and placing the event at the beginning of the ministry, Luke has Jesus in His own words explain His mission and stress the principal themes of His preaching.

(a) Jesus begins in the synagogue, and the apostles later first preached in synagogues (Acts 9:20; 13:5; etc.). (b) The Lord's preference is for the poor, the suffering and the oppressed. (c) Salvation comes through faith in Jesus Christ. (d) The people of Nazareth, representing Israel, rejects and persecutes Jesus, a foreshadowing of the tragedy of Calvary.—D. J. H.

Lk 4:16-30, cf. § 9-1109.

Lk 6:1-5, cf. § 9-909.

952. [Lk 6:20-26] R. E. BROWN, "Le 'Beatitudini' secondo San Luca," *Bib Oriente* 7 (1, '65) 3-8.

More than those in Matthew, the Lukan Beatitudes insist upon actual poverty, hunger, suffering and persecution. Thus Luke reflects vividly the situation of the early Christians, most of whom were slaves. It is sometimes maintained that Luke condemns only excessive attachment to riches. This is incorrect; he condemns riches in themselves and glorifies that poverty which is accepted out of love of God.—J. J. C.

953. [Lk 10:19-22] K. TREU, "Ein neues neutestamentliches Unzialfragment aus Damaskus (=0253)," *ZeitNTWiss* 55 (3-4, '64) 274-277.

B. Violet in 1900-1901 examined the MSS in the treasury of the Umayyad mosque of Damascus. In 1929 W. H. P. Hatch found in the National Museum of Damascus only one of the 14 NT fragments mentioned by Violet together with a MS he had not seen. Presumably the other pieces are missing. One fragment described by Violet is quite interesting and is here reproduced from his photographed copy together with his unpublished notes. The 14-line fragment of Lk 10:19-22 has a Byzantine text and seems to be written not earlier than the time of Justinian. The Greek text is here published with an *apparatus criticus*. Judging from the size of the fragment, Luke's Gospel would cover some 250 pages.—J. J. C.

954. [Lk 10:29-37] G. DOWNEY, "Who is My Neighbor? The Greek and Roman Answer," *AnglTheolRev* 47 (1, '65) 3-15.

A survey of the Greek and Roman world from the time of Homer to the rise of the Church reveals occasional expressions of humanitarian ideals, and occasional acts of philanthropy. Both Homer and Plato pictured beggars as protected by Zeus. Zeno preached the brotherhood of men. And the Roman state distributed grain to the poor. But the general pattern consisted of much poverty, considerable insensitivity and cruelty to the unfortunate, and deep divisions separating classes and nationalities. The early Church was responsible for the innovation of welfare work and organized charity which today are taken for granted. And the Church "should remember what it accomplished in a world in which the story of the Good Samaritan was a novelty."—J. C. H.

955. [Lk 11:2] A. WURZINGER, "Es komme Dein Königreich. Zum Gebetsanliegen nach Lukas," *Bibel und Liturgie* 38 (2, '64-'65) 89-94.

Luke's emphasis on prayer, especially his version of the Our Father, shows the purpose, the content and the fruits of prayer and its relation to the eschatological kingdom.

Lk 11:20, cf. § 9-910.

956. [Lk 16:1-8] F. J. MOORE, "The Parable of the Unjust Steward," *Angl TheolRev* 47 (1, '65) 103-105.

To the Parable of the Unjust Steward (Lk 16:1-7 or 8a) Luke seems to have added his own lesson (v. 9). Elsewhere his Gospel contains a number of sayings with the same theme. Together they indicate that Luke believed that "the Gospel was a gospel to the poor; and the Kingdom was a kingdom for the poor." He had given, e.g., the beatitude on poverty (6:20-21) and the Parable of the Foolish Rich Man (12:16-21). And to underline his point, he immediately followed the Parable of the Unjust Steward with a comment on the Pharisees "who were lovers of money" (16:14) and the story of the Rich Man and Lazarus (16:19-31).—J. C. H.

957. [Lk 16:21] H. J. CADBURY, "The Name for Dives," *JournBibLit* 84 (1, '65) 73.

In Bodmer Papyrus (P⁷⁵) a tantalizing erasure of the last word in Lk 16:21 deprives us of evidence that might shed light on Lk 16:19 where *neuēs* occurs as the name of Dives [cf. § 7-813].

Lk 22:31-32, cf. § 9-916.

958. P. S. MINEAR, "A Note on Luke xxii 36," *NovTest* 7 (2, '64) 128-134.

H. Conzelmann some 17 times invokes Jesus' command to buy a sword (Lk 22:36) as supporting a theory of three periods in saving history; with this verse the period of salvation would end and the period of the Church begin. Now it is noteworthy that Luke is fond of arranging strategic conversations about the table. To the Last Supper account he has added at least four units of dialogue (with Judas, the Twelve, Peter, and again the Twelve). All four episodes focus upon what is to happen in the immediate future. Within this total context *alla nyn* (22:36) would refer to the time of the Passion. Furthermore, in all the four units mentioned Jesus clearly remains in control of the developing situations (cf. Lk 22:51).

The Lukan setting of the Isaian quotation (Lk 22:37) indicates that the lawless ones are the apostles and their reliance on swords is their disobedience. "Now it is clear that the apostles without exception are the *anomoi* with whom Jesus is to be 'reckoned' in his arrest, trial, and death." Because of this very reckoning the covenant promise in 22:28-29 becomes in Luke's view very powerful. Jesus will not allow Satan to sift them beyond the point of no return. In

short, it is probable that in "but now" (Lk 22:36) Luke had in mind not the period of the Church but the tragic denouement in Gethsemane and that in this denouement he saw fulfilled the Isaian picture both of the righteous Servant and of the lawless people. The proposed interpretation may also bring out features common to the six Lukan examples of important table conversations (Lk 5:29 f.; 7:36 f.; 10:38 f.; 11:37 f.; 14:1 f.; 22:1 f.).—J. J. C.

John

959. M.-É. BOISMARD, "The Fourth Gospel and the Baptist," *TheolDig* 13 (1, '65) 39-44.

Digest of an article which appeared in *RevBib* 70 (1, '63) 5-42 [cf. § 7-830].

960. J. E. BRUNS, "The Confusion between John and John Mark in Antiquity," *Scripture* 17 (37, '65) 23-26.

The author's suggestion that in antiquity a confusion existed between John Mark and John the son of Zebedee [cf. § 8-207] finds further support in a highly significant new discovery and in a closer examination of some apparently unrelated documents. There is evidence from Constantinople (Chrysostom), Cyprus (Alexander the Monk), and most especially from Egypt (the *History of the Patriarchs of Alexandria*, the *Witness of John the Baptist* and probably the newly discovered letter of Clement of Alexandria) that John Mark was, if not confused with the son of Zebedee, at least assigned a role that traditionally belongs to the latter. Furthermore, a story related by Clement of Alexandria (PG 9, 648 ff.) and John's Third Epistle describe a person who can easily be identified with John Mark but scarcely with the son of Zebedee.—J. J. C.

961. O. CULLMANN, "L'Évangile Johannique et l'Histoire du Salut," *NTStud* 11 (2, '65) 111-122.

At first sight and along with some interpreters such as Bultmann, one is inclined to say that the Fourth Gospel does not present a salvation-history. But a study of four crucial problems of Johannine theology shows that the Gospel precisely distinguishes the various periods of history while relating them all to the life and death of Jesus as their center. (1) The incarnate life of Jesus in its historical reality is the framework and center of the Gospel, and in it all the history of salvation is reflected. The Evangelist's insistence on the precise hour of many events indicates God's choice of them to effect salvation according to His plan. (2) In each event of the life of Jesus the author carefully constructs a bond with the life of the Church. Throughout the Gospel the missionary work (e.g., Jn 4) and the worship (e.g., Jn 6) of the Church appear in a "synchronized" presentation of Jesus' life.

(3) The frequent allusions to OT personages and themes (in particular that of creation) show that the author is aware of the succession of historical periods and the transcending of them by the pre-existent Christ. (4) Finally, the one remaining aspect of salvation-history, the eschatological, has its place in the

Gospel too, for the realization of eschatology, which the author rightly stresses in keeping with his view of the life of Jesus as the center of all salvation-history, does not eliminate a futuristic eschatology but actually presupposes it as essential.—G. W. M.

962. G. D. FEE, "Corrections of Papyrus Bodmer II and the Nestle Greek Testament," *JournBibLit* 84 (1, '65) 66-72.

H. M. Teeple and F. A. Walker [cf. § 4-30] made several valuable suggestions for corrections of the edition of P⁶⁶. Unfortunately these suggestions have not been adopted in subsequent editions of Nestle nor in K. Aland's *Synopsis Quattuor Evangeliorum* (1964). As a complement to Teeple and Walker's work the present paper lists 34 corrections in which significant variants between P^{66*} and P^{66c} are involved. Though none of these corrections individually is highly significant, their cumulative effect is quite impressive. Taken together with some eighty already noted in Nestle's *apparatus criticus*, these changes make it difficult to resist A. F. J. Klijn's conclusion [cf. § 2-322] that we are here dealing with at least two *Vorlagen*. Further, a full analysis of these corrections may possibly shed light on early scribal activity.—J. J. C.

963. E. D. FREED, "Variations in the Language and Thought of John," *Zeit NTWiss* 55 (3-4, '64) 167-197.

The Fourth Gospel is studied for its variation in the use of names, in the use of OT quotations, and especially for its variations in thought. Other Johannine writings (Jn 21, the Epistles) are then compared with Jn 1—20, and the likenesses and differences found among these writings are seen to be of the same type as in the Gospel itself. These variations may be due to different writers, or the same writer may have carried his zeal for variation in the use of words, phrases and ideas from one writing to another, the greatest variations in content being due to changed circumstances of composition. It is, therefore, extremely difficult to pass judgment on the problem of authorship.

In the Gospel itself, the variations are so numerous, of so many kinds and so apparent throughout that they can hardly come from different sources or from different hands. Or are the sources themselves perhaps so numerous that the result is only a variegated patchwork? Or is the Gospel in its present form the product "of an artistic zeal for variation or the result of mere accident?" —J. J. C.

964. R. SCHNACKENBURG, "Der Menschensohn im Johannesevangelium," *NT Stud* 11 (2, '65) 123-137.

The question of the origins of the Johannine Son-of-Man theology gives an insight into the development of early Christology. (1) Recent scholarship has tended to appeal either to Jewish-apocalyptic traditions or to a primitive Anthropos myth. (2) The 13 occurrences of "Son of Man" in John form a unified concept: the Son of Man is the Messiah, giver of life and judge already

in the present, who has descended from heaven and reascends there. But this concept has not left strong traces in other parts of the Gospel, and particularly passages referring to Jesus as "Man" do not support the equation of Anthropos speculations with Son-of-Man theology. (3) The Fourth Gospel has close contacts with the Synoptic tradition in the Son-of-Man sayings related to the future and to the Passion but goes its own way in those related to the present.

(4) We do not have enough evidence to attribute the particularly Johannine features, notably the descent and ascent of the Son of Man and His related elevation and glorification, either to the theological activity of the author or to his milieu, but there are numerous examples of the theologizing of the author in other Christological passages with Synoptic contacts. (5) The evidence for a pre-Christian redeemer myth which might have influenced John is not strong enough to be conclusive. But there is Pauline witness to a doctrine of pre-existence in early Christology, normally connected with the "sending" of the Son, which the Fourth Gospel uses and extends to the Son of Man. Hellenistic-Jewish wisdom speculations influenced this early Christology, and it need not be excluded that they reflected wider speculations of the age. But the Fourth Evangelist was influenced by Jewish thought interpreted even before him in Christian tradition.—G. W. M.

John, cf. §§ 9-825; 9-894.

965. [Jn 1:1-18] P. LAMARCHE, "Le Prologue de Jean," *RechSciRel* 52 (4, '64) 497-537.

Crucial for the interpretation of the Prologue are vv. 10-13. There is a dispute about the text of vv. 12-13, and M.-É. Boismard wishes to read not the plural but the singular (*ex sanguine* and *natus est*); then the words would refer to Christ and not to the faithful. However, the textual evidence favors the plural which is also confirmed by our analysis of the entire Prologue. Just where v. 4 begins is another textual problem. Probably we should read: "What came to be in Him was life," and the meaning would include creation, the Incarnation, the election of Israel and the natural law enlightening the pagans—in a word, all salvation-history.

Structurally the Prologue consists of two parallel parts (1-9; 14-18) which are divided by vv. 10-13. The first part refers to the Gentiles, the second to the Jews. The central and connecting section (vv. 10-13) indicates the rejection of the Word by the Gentiles ("the world") and by the Jews ("His own"). At the same time men from all races (*ex sanguinibus*) hear His call and are given power to become sons of God. Thus they reveal that from the beginning God has chosen them in Christ as His adopted sons.—J. J. C.

966. [Jn 1:1-18] D. M. STANLEY, "Contemplation on the Incarnation," *Theol Dig* 12 (4, '64) 275-286.

This article, a chapter of a forthcoming book, *The "New Scripture" in the Spiritual Exercises* [of St. Ignatius Loyola] presents reflections upon the

Prologue of the Fourth Gospel as an illustration of the "contemplatio" in the Ignatian forms of prayer. The contemplation concerns itself with events of sacred history, in contrast with the "meditatio," a consideration of facts or ideas, truths of Christian faith. The aim of the "contemplatio" is the integration of the retreatant into the contemporary plan of sacred history. The Prologue presents the pattern of salvation-history as cyclic in form. The Word of God enters history (1) through the creation, (2) through the Mosaic Law, (3) through the Incarnation.

The significance of this last event for Johannine theology is seen in its presentation as the "New Covenant," which makes the Incarnation the fundamental act of Christian salvation. Pauline theology sets the death and Resurrection of Christ as focal point of the redemption and mentions the Incarnation only as a preliminary, preparatory act. The key to Johannine Christology is the statement "the Word became *sarx*." While *sarx* for Paul is the theater of sin, temptation and concupiscence, for John *sarx* signifies what is human or creaturely in contrast with the divine—without connoting sinfulness.

By employing the Covenant theme in the second half of the Prologue, the author of the Fourth Gospel declares that in becoming man the Word of God has somehow assumed to Himself all human institutions. The purpose of this "enfleshment" is to act as "exegete" for humanity. Thus in the Fourth Gospel, the revelatory function of the Word is paramount and subsumes under itself the redemptive work of Jesus Christ. As a consequence, Johannine faith is of a more contemplative nature than faith in the Pauline letters. It is the symbolic character of the Christian sacraments which interests our author: the miracles of Jesus' public ministry are presented as "signs" to underscore the relationship of the sacraments to Christian faith. The exalted Christ continues His work of interpretation for the contemporary Christian through the sacraments and through the reading of the Scriptures by the action of that "other Paraclete" whom He promised to send.—D. M. S. (Author).

967. [Jn 1:14] J. A. GRASSI, "'And the Word Became Flesh and Dwelt Among Us,'" *BibToday* 1 (15, '64) 975-979.

"The birth at Bethlehem, however glorious in itself, was only the beginning of a far greater dwelling of the incarnate Word with men that was to take place through the resurrection of Jesus."

968. F.-M. BRAUN, "Le Don de Dieu et l'Initiation Chrétienne (Jn, 2-4)," *NouvRevThéol* 86 (10, '64) 1025-48.

Although Jn 2—4 forms an unbreakable unity, all the verses within this section are not of the same redactional strata. Under the present canonical text (stratum two), one can discern another older stratum which does not have the words *hydotos kai* (3:5) and in which the following passages succeed one another without interruption: 3:1-12; 3:22-30; 4:1-42; 4:43-52. The redactor of stratum two wishes to assert the absolute necessity of baptism. For the earlier redactor the center of interest is different: he sees the universal renewal,

signified by the transformation of water into wine, by rebirth, by the fountain of living water, etc., as coinciding with the New Covenant in which is realized the outpouring of the Spirit prophesied for the final age. This properly eschatological gift of the Spirit, which the apostles communicated by the imposition of hands, is referred to in terms of Acts 8:20 and thus in terms of the Messianic transformation. The foregoing analysis suggests that by failing to grasp the exact nature of the gift of God some persons have made baptism the totality of Christian initiation and have forgotten that sacramentally this initiation receives its full completion elsewhere.—E. O'F.

969. [Jn 2:1-11] J. HANIMANN, "L'heure de Jésus et les noces de Cana. Le sens de la réponse de Jésus: 'Mon heure n'est pas encore venue'," *Rev Thom* 64 (4, '64) 569-583.

Many explanations have been offered of this very difficult passage. Lately F.-M. Braun, followed by A. Feuillet, understands "the hour" which Jesus said had not yet come as a reference to His Passion-glorification, and Mary's earlier words are interpreted as a request for the Messianic wine. The difficulty in this solution is the surprising fact that despite Jesus' refusal Mary still addresses the servants as though she expected a miracle. M.-É. Boismard renders Jesus' words as a question, "Has my hour [of miracles] already come?" But the Greek particle *oupō* is rarely if ever employed for the interrogative form.

There is another interpretation, however, more consistent both with the sequence of events at Cana and with the terminology of the Fourth Gospel. Jesus' hour is to be restricted to His Passion and death which are the means of His glorification but nonetheless separate from it. Such an understanding of the hour occurs three times in the Book of Signs (Jn 2—11), i.e., 2:4; 7:30 and 8:20; three times again in Jn 12 (v. 23 and twice in v. 27); and three times in the second half of the Gospel (13:1; 17:1; and 19:27). A study of the Synoptic parallels supports this sense, limiting the hour to the Passion-death (Mk 14:35 f., 41; Mt 26:45, 55; Lk 22:52 f.). Consequently we can conclude that in the Cana episode Mary did not ask for a miracle but by her words, "They have no wine," merely expressed the embarrassment of the newlyweds. Jesus' answer, "What is that to me and to thee?" invites His mother to request a Messianic sign. The hour of the Passion has not yet come but its prelude, the time of signs and symbols, is present.—C. St.

970. H. VAN DEN BUSSCHE, "Guérison d'un paralytique à Jérusalem le jour du sabbat. Jean 5, 1-18," *BibVieChrét* 61 ('65) 18-28.

The exegesis of the passage shows that the healing of the paralytic pertains to the judicial power of God which He has given to the Son. The accusation brought against Jesus was twofold: that He was abrogating the law of the Sabbath, and that He was making Himself equal to God.—J. J. C.

Jn 5:2-9, cf. § 9-1124.

971. [Jn 7:37-38] F.-M. BRAUN, "Aqua y Espíritu," *SelecTeol* 4 (13, '65) 68-76.

A digest of an article which appeared originally in *RevThom* 49 (1, '49) 5-30. The Johannine teaching concerning water and the Spirit, although it embraces the entire economy of the Spirit, confirms, explains and deepens the revelation of baptism.—J. J. C.

972. A. T. HANSON, "John's Citation of Psalm lxxxii. John x. 33-6," *NTStud* 11 (2, '65) 158-162.

The use of Ps 82:6 by John is neither taken out of context nor a mere parody of Jewish exegesis. The brief citation must be taken to refer to the whole Psalm, understood by John first in the traditional rabbinic way. The phrase *ho logos tou theou* refers to the pre-existent Word which John substitutes for the *theos* of the Psalm. The argument may be expressed thus: "if to be addressed by the pre-existent Word justifies men in being called gods, indirect and mediated though that address was (coming perhaps through Moses, certainly written down only through David), far more are we justified in applying the title Son of God to the human bearer of the pre-existent Word, sanctified and sent by the Father as he was, in unmediated and direct presence."—G. W. M.

973. [Jn 13:35] F. WULF, "Wer seinen Bruder liebt, liebt auch Gott," *GeistLeb* 37 (6, '64) 405-407.

Genuine love of God is proved by practical love of the neighbor which for the Christian is founded and exemplified in Christ.

974. B. SCHWANK, "Jesus überschreitet den Kidron: Jo 18,1-11," *Sein und Sendung* 29 (1, '64) 3-15; "Petrus verleugnet Christus: Jo 18,12-27," (2, '64) 51-65; "Pilatus begegnet dem Christus: Jo 18,28-38a," (3, '64) 100-112; "Der Dornengekrönte: Jo 18,38b-19,7," (4, '64) 148-160. [Cf. §§ 8-1008—1012.]

The special interests of John are brought out in these articles. Contrary to the opinion of Lagrange and others, a literary critical analysis does not justify dividing up Jn 18:21-27. Precisely through the sudden change of scene the Evangelist emphasizes his point: Peter who is only apparently strong (cf. Jn 13:37; 18:10) stands in sharp contrast with Christ who even in His sufferings is mighty and regal. The trial before Pilate consists of seven scenes as J. Blank has shown [cf. § 3-623]. In the actions of the three participants—the Jews outside, Jesus inside, and Pilate wavering between both—one observes what happens in the souls of men. The truth to which Jesus here bears witness is Himself. I. de la Potterie correctly understands truth as the mystery of God revealed in Jesus and as the norm of right and wrong. To Pilate's question: "What is truth?" John presents the answer in the Man of Sorrows. The suffering Jesus (19:5) is the truth.—B. S. (Author).

975. B. SCHWANK, "Der königliche Richter: Jo 19,8-16a," *Sein und Sendung* 29 (5, '64) 196-208; "Der erhöhte König: Jo 19,16b-22," (6, '64) 244-254; "Die ersten Gaben des erhöhten Königs: Jo 19,23-30," (7, '64) 292-309; "'Sie werden schauen auf ihn, den sie durchbohrt haben': Jo 19,31-42," (8, '64) 340-353.

The Johannine narratives, besides their obvious meaning, have a profound underlying significance, and this principle holds especially true of Jn 19:8-16a. The term *ekathisen* should be understood transitively: Pilate "placed" Jesus on the *bēma*. By this action and by ironically proclaiming: "This is your king!" the Procurator parried the Jewish accusation that he was supporting an enemy of Caesar. Those crucified with Jesus are not infamous partners in crime but constitute His honor guard; between them Jesus is enthroned, and from the cross He exercises kingship and judgment. The next pericope begins with 19:23, not 19:25. The exalted king begins to bestow His gifts upon men. Even His words to Mary and to the beloved disciple should be considered in the light of a gift. The deeper sense of v. 26 (about the privilege of the beloved disciple there can be no doubt) is primarily not an admonition. Both John and Mary represent the entire Church. As a final bequest the exalted and thus already glorified Lord bestows the gift of the Spirit (v. 30b). Writing for those who believe (v. 35b), the Evangelist would have them deepen their faith by contemplating the blood and water that flow from the pierced (not the "opened") side of Jesus. The plenitude of the gifts symbolized by this water and blood should not be limited to baptism and to the Eucharist.—B. S. (Author).

Jn 19:34, cf. § 9-971.

976. B. SCHWANK, "Das leere Grab: Jo 20,1-18," *Sein und Sendung* 29 (9, '64) 388-400; "'Selig, die nicht sehen und doch glauben': Jo 20,19-31," (10, '64) 435-450; "Der geheimnisvolle Fischfang: Jo 21,1-14," (11, '64) 484-498; "Christi Stellvertreter: Jo 21,15-25," (12, '64) 531-542.

The Easter incidents related in the four Gospels may be reduced, as P. Benoit suggests, to two events: the finding of the empty tomb; and the appearance of the risen Christ at the grave. The passage, 20:19-23, constitutes a literary unit in which John is transmitting the oldest traditional material. One may be surprised at Jesus' repeated greeting, "Peace to you!" which should not be understood as "Peace *be* to you!" but "Peace *is* to you!" The additional last chapter (a better term than the negative "appendix") contains one of the most beautiful passages in the NT: a vision of the final consummation under the veil of a symbol. Early traditional material, probably the oldest account of Easter, is found in 21:1-14. Verses 9-13 should be explained eschatologically rather than sacramentally.

In 21:15-17 the vocabulary manifests the great care taken in the definitive formulation of the whole pericope which appears to have been written after the death of Peter and before the death of John. The entire passage, 21:15-23, re-

flects the background of a church which on the one hand sees the bishop of Rome in the follower of Peter and on the other hand recognizes the still living apostle, John, as the shepherd of the entire flock of Christ. The followers of John uphold the succession of Peter. The awkward closing verses (21:24-25) clearly demonstrate that, if the "final redactors" had determined the basic structure of John's writing, the magnificent Fourth Gospel would never have been written.—B. S. (Author).

977. G. HARTMANN, "Die Vorlage der Osterberichte in Joh 20," *ZeitNTWiss* 55 (3-4, '64) 197-220.

A study of the present text shows that Jn 20 has made use of an extended *Vorlage*, and the following are some of the conclusions that can be drawn from the examination of the evidence. The Evangelist inserted the mention of the beloved disciple and of his race with Peter to the tomb. Contrary to the intent of the *Vorlage*, the Evangelist has the disciple "believe" at the sight of the empty tomb. Further, Jesus' words to Mary (v. 17) have been formulated by the Evangelist. On the other hand, the account of the angels' appearance (vv. 11-14) comes from a later redactor.

Originally vv. 19-29 formed a unity which was only later divided. Moreover, the *Vorlage* of Jn 20 is an independent unit, and the present connection between Jn 19 and Jn 20 is not original. Therefore we cannot decide from Jn 19 whether the primitive account (Jn 20:1 ff.) spoke of several women or only of Mary. At the end of the article the Greek text of the reconstructed *Vorlage* is printed.—J. J. C.

Jn 21:15-17, cf. § 9-916.

Acts of the Apostles

978. ANON., "New Testament Studies: 9. How was Acts written?" *HibJourn* 63 (248, '64) 46-48.

Two books are summarized and briefly discussed: M. D. Goulder, *Type and History in Acts* (1964) and A. Q. Morton & G. H. C. MacGregor, *The Structure of Luke and Acts* (1964).

979. F. V. FILSON, "Live Issues in the Acts," *BibRes* 9 ('64) 26-37.

(1) Most helpful for the understanding of Acts is an outline of C. H. Turner who divides the book into six "panels," each of which concludes with a summary: 1:1—6:7; 6:8—9:31; 9:32—12:24; 12:25—16:5; 16:6—19:20; 19:21—28:31. (2) The theme of Acts seems to be the emergence of the Church and its growth and expansion from its Judaism-framed and Jerusalem-centered beginnings to its world outreach symbolized by the new center in the imperial city of Rome. (3) In the Acts, Paul's role is that of the climactic figure, not only because he was the Apostle of the Gentiles, but also because he alone went to Rome and preached there and thus became the symbol of the gospel's universality. In

addition, Acts 19:21—28:31 portrays him as the greatest apologist who defends the Christian faith before Jews, provincial governors, Herodian rulers and Roman military and civil officials.

(4) A major problem for the interpretation of Acts has been: How could Paul say that the leaders "added nothing" to his message (Gal 2:6), when he had accepted the Jerusalem decree (Acts 15:23-29)? The answer seems to be that the earliest Gentile Christians, though they did not observe the Jewish Law, naturally fell into the habit of avoiding certain practices out of consideration for their Jewish Christian friends. And it is probable that the four items mentioned in the decree were already observed by Paul and his converts, so that he could say nothing new was added to his teaching. At the Jerusalem conference the question was whether the Gentiles should be obliged to keep the Law of Moses. The final decision was an immense victory for Paul, and the leaders deserved much credit for agreeing with his stand.—J. J. C.

980. A. GARCÍA DEL MORAL, "Un posible aspecto de la tesis y unidad del libro de los Hechos," *EstBib* 23 (1, '64) 41-92.

By studying the general build-up of the Book of Acts one can find a unifying thesis. Acts attempts to provide a new justification for the text of Isa 6:9-13. Luke envisions vv. 9-10 as a recapitulation of the apostolic ministry toward the house of Israel; whereas the prophet's question and Yahweh's answer (vv. 11-13) are analogous to the Apostles' question and Jesus' answer about the future of Israel.

The first part of Acts (1—12) retains a markedly Jewish tone, and contains abundant material for supplying a theology about the Jewish problem. The faithful Remnant of Judaism, symbolized by the Twelve and their adherents, is brought to accept, under the Holy Spirit's guidance, the universalistic dimension of salvation in actual continuity with the Old Covenant.

Part two (13—28) betrays a dual preoccupation. One may ask whether Luke in this section is more interested in the growth of the Gentiles who were grafted onto the true branch, or whether he is more concerned with the fate of the branches, destined for pruning, slowly drying up through rejection of the new phase of salvation-history. The reason why the author of Acts describes in greater detail the vigorous growth of those grafted onto the elect branch of Israel is that he can thus emphasize the fate of Judaism cut off from the gospel, her true source of life.

Providentially the last inspired historical book of the Bible centers around the chosen people whose history alone had been holy and personally directed by God. Acts is the account of Israel's fullness and subsequent eclipse when she rejects the new series of salvific events. Luke, little concerned with detailed, biographical exactitude, selected only major events, especially those which clarify his doctrinal position. In short, the Book of Acts is a historical, doctrinally oriented, proof of the affirmations of Rom 9—11.—M. A. F.

981. P. PARKER, "The 'Former Treatise' and the Date of Acts," *JournBibLit* 84 (1, '65) 52-58.

At the beginning of Acts the author recalls a previous book from his own pen. Assuming that this earlier work refers to our canonical Luke, many would place the date of Acts in the middle eighties. Yet, once we date Acts that late, we shall have to charge its author with vast and inexcusable ignorance. Acts shows no knowledge of the Neronian persecution of A.D. 64, the siege of Jerusalem and the source material of Josephus the historian; it also says nothing about the later events in the lives of Peter and Paul and other individual Christians. And the later we date Acts the more inexplicable becomes its ignorance of Paul's own letters.

Now all these discrepancies would disappear if we could date Acts early and before these events took place. Many scholars have opted for this conclusion and have put the composition of Acts in A.D. 62/63. But how, then, can Acts be a sequel to Luke's Gospel which depended heavily on the canonical Mark? This literary sequence of Mark, Luke and Acts appears to demand a date for Acts after 70, preferably after 80. We can get out of this impasse by concluding that the document mentioned in Acts 1:1 was not our canonical Luke but an earlier edition of Luke's Gospel. Specifically, when Luke wrote Acts he had not read Mark; and the "former treatise" was a book very like the Proto-Luke that B. H. Streeter identified. An investigation of certain passages in Mark and Acts (e.g., Mk 7:14-23 and Acts 10:9-15; Mk 1:11 and Acts 13:33, etc.) shows that Acts is totally unaffected by the Markan Gospel. Thus the only reasonable explanation would seem to be that Acts was composed before its author ever saw Mark and hence before Luke composed our present third Gospel; the "former treatise" is in all essential respects the Proto-Luke which Canon Streeter posited.—C. J. H.

Acts, cf. § 9-942.

Acts 1:18, cf. § 9-925.

982. I. FRANSEN, "Par le nom de Jésus Christ le Nazaréen. Actes 4, 8-12," *BibVieChrét* 59 ('64) 38-44.

A brief exposition of the passage.

983. A. Zoń, "Ekleziologiczny sens terminu 'Droga' w Dz 9, 2 (De sensu ecclesiologico vocis 'viae' in Ac 9, 2)," *RuchBibLit* 17 (4, '64) 207-215.

The term "way" (*via, hodos*) in Acts 9:2 does not represent some abstraction such as the Christian teaching or doctrine but rather signifies a concrete existential reality: the Christian community and Christ who identifies Himself with the community. A study of parallel texts (Acts 19:9, 23; 22:4; 24:14, 22) together with the related term *hairesis* confirms this opinion.—W. J. P.

Acts 11:27, cf. § 9-1013.

Acts 15, cf. § 9-1013.

984. [Acts 15:6-29] T. BALLARINI, "Collegialità della Chiesa in Atti e in Galati," *BibOriente* 6 (6, '64) 255-262.

Acts and Galatians portray the collegiality of the Church as conditioned by the presence of a supreme authority which coordinates both ecclesiastical teaching and government. The primitive Church's collegiality does not imply that the Church is not solidly based upon the personal authority of Peter, the Rock. Nor does collegiality exclude the presence and activity of persons such as Paul who are individually destined for some special mission. The Church exhibits a harmonious combination of collegiality and primacy, of collegiality and individual activity.—J. J. C.

985. [Acts 15:29] T. BOMAN, "Das textkritische Problem des sogenannten Aposteldekrets," *NovTest* 7 (1, '64) 26-36.

Among the perplexities in the decree of the Apostolic Council (Acts 15:23-29, cf. Gal 2) are two textual variants. While in Acts 15:29 (cf. 15:20) the MSS supporting our printed critical editions read *kai pniktōn* (*pnikton*) referring to strangled things, the Western text omits the phrase and substitutes instead the Golden Rule from Mt 7:12. In Acts 21:25, when strangled things are again under discussion, the Western text omits the words but does not borrow from Matthew. The witnesses supporting the printed critical text imply cultic problems in line with the three prohibitions against the non-OT cults, whereas the Western text is ethical. Neither a decision based purely upon textual criticism nor questions of what Jewish Christians would likely have written meet all the difficulties. The Western variant must show the application of the Aramaic original to a Greek-speaking group. Sent to Jews, the decree would recall Jewish moral catechetical instruction, whereas the Greeks had no such generally accepted code. Accordingly the substitution of the Golden Rule for the prohibition against eating strangled things hints at the beginning of an early Christian catechetical tradition. Since this tradition uses a rule from a section which shows Jesus reinterpreting the Jewish Law (Mt 7:12), the Western variant is a key to understanding the process of development.—D. C. Z.

986. [Acts 17:22-31] J.-C. LEBRAM, "Der Aufbau der Areopagrede," *ZeitNT Wiss* 55 (3-4, '64) 221-243.

Recent studies have shown a marked similarity between Acts 17 and Hellenistic-Jewish missionary literature. Two examples of the latter, a fragment of Aristobulus and the *Testament of Orpheus*, offer interesting parallels to Paul's speech. Aratus' poem was not the *Vorlage* for Paul, but his thought is so similar that he may have been commenting on its contents. Likewise a comparative study of the redaction of the *Testament of Orpheus*, of the Aristobulus fragment and of the Areopagus speech indicate that all three made use of a pre-existing scheme apparently of Jewish origin. This scheme is concerned particularly with revelation and seems to follow the lines of an instruction for Jewish proselytes especially for those living in Hellenistic surroundings.

Parallels to this scheme are found in Wis 7:15-28; Sir 16:24—17:21; and Jn 1:1-13. Wisdom and John use the scheme to show the exclusiveness of revelation, while Acts 17 and Ben Sira assume that God's knowledge is a gift intended for all men. Possibly the exclusive interpretation was the original one. In Acts, the thought development contains two parts: a proof of guilt and a call to penance. Paul's chief concern is, not to appeal to ideas shared by His Athenian audience, but to give a stock proof in which Hellenistic thought has its place. The argument is intended mainly to demonstrate that, if they obeyed the known truth, the Gentiles would undoubtedly embrace the Jewish faith. Evidently this type of school instruction was important for the Jews in teaching and preserving their religion, and from them the Christians took over the method and used it for the preaching of the gospel.—J. J. C.

EPISTLES—APOCALYPSE

Paul

987. ANON., "New Testament Studies: 7. Criticism by computer," *HibJourn* 63 (248, '64) 42-44.

An analysis of the volume by A. Q. Morton and J. McLeman, *Christianity and the Computer* (1964) leads to the conclusion that, if we are limited to Romans, 1 & 2 Corinthians and Galatians, "we must make a new estimate of the Apostle Paul."

988. P. BONNARD, "Ministères et laïcat chez saint Paul," *VerbCaro* 18 (71-72, '64) 56-66.

The purpose of the essay is to define the respective roles of the ministers and the laity in three chief levels of Pauline ecclesiology: the vocation of the Church, its edification or growth, its mission or ministry. (1) The vocation of the Church. Paul holds that the Christian community is a sovereign creation of God through Christ. There is no original and essential hierarchy by which the Church would first be established. The Roman theory distinguishes in the apostle two functions: one transient, the witnessing to the Resurrection; the other enduring in successors, the function of governing. This theory is dangerous and not found in the sources. Furthermore, in the Pauline texts there is no mention of a limited and specific ministry for the ecclesial anamnesis. The entire people celebrates (Rom 15:6). The entire people is the Temple of the Spirit (1 Cor 3:16), and Paul and Apollos are servants through whom the faithful believed (1 Cor 3:5) and not servants through whom one approaches God.

(2) The ministers and laity in the edification of the Church. In terms of the Pastorals, the ministry can only be the guardian of the apostolic deposit, i.e., the celebrant with (and not for) all the laity preserving the deposit of Christ dead and risen from the dead. In the terms of Eph 4:16, the ministers are probably the joints of the body, but the laity is the entire body which includes the joints. The Gnostic and Roman idea that the joints are the channels

through which grace is transmitted to the laity is to be rejected. (3) Both the ministers and the laity have their function in the mission of the Church. It is the laity together with its ministers which was probably the secret of the rapid propagation of the gospel in the early centuries.—J. J. C.

989. J. C. COOPER, "St. Paul's Evaluation of Women and Marriage," *LuthQuart* 16 (4, '64) 291-302.

Paul did not depreciate marriage nor did he consider sex unclean in itself. Instead he believed marriage to be an honorable state blessed by God. The Apostle's teaching about the greater wisdom of remaining single (1 Cor 7:25-35) applied only to those who were then single or who were widowed late in life. The sole reason why he advised against marriage for single persons was his expectation of the imminent return of Christ.—J. J. C.

990. G. DE PLINVAL, "Le problème des versions pélagiennes du texte de S. Paul," *RevHistEccl* 59 (3-4, '64) 845-853.

For determining the biblical text used by Pelagius in his commentary on Paul, A. Souter thought that the choice lay between two MSS: that of Richenau (Augiensis 119) and that of Balliol (Oxon. 157), and he finally favored the latter. On the other hand, H. J. Frede, *Pelagius, der irische Paulustext, Sedulius Scottus* (1961), from the examination of Ephesians, concluded that the Richenau MS (Augiensis 119) gives the Pelagian biblical text. However, Frede would not have been so absolute in his conclusions, had he given sufficient weight to the considerations proposed by the present writer in *Pélage, ses écrits, sa vie et sa réforme* (1943). A fresh study of the data suggests that during Pelagius' lifetime there were two successive editions of the commentary on Paul. One, to which Oxon. 157 belongs, gives the text of Paul commonly used in the West at the end of the fourth century. The other edition, carried out under the direction of Pelagius himself, adopted some readings taken from the then recently published Vulgate of Jerome. This edition is represented especially by Augiensis 119. Furthermore, it is worth noting that Oxon. 157 is an extraordinary document which informs us of the state of Paul's text as it was read between A.D. 398-400.—J. J. C.

991. T. Y. MULLINS, "Disclosure. A Literary Form in the New Testament," *NovTest* 7 (1, '64) 44-50.

J. T. Sanders [cf. § 7-857] built upon P. Schubert, *Form and Function of the Pauline Thanksgivings* (1939), and in the analysis of the distinctive clause which marks the beginning of the letter after the thanksgiving, Sanders found practically the same elements as the present writer did in the petition form [cf. § 7-70]. Following a hint of F. Exler, *The Form of the Ancient Greek Letter* (1923), the article examines 19 papyri instances of constructions with *thelō* to determine whether or not these constitute a distinct literary form. The NT usage differs somewhat from that of the papyri but tallies with that of P. Oslo 50 (cf. Col 2:1).

The conclusion is reached that there is a distinct literary form which may be called disclosure and which is identifiable in the Greek of the NT period. Its characteristics are the use of *thelō*, identification of the person addressed, a noetic verb in the infinitive, and the information usually introduced by *hoti*. A fifth element, a vocative address, may be added. The end of the NT thanksgiving form can be detected by the appearance of a recognizable element of the disclosure or more often of the petition. In the non-literary papyri the elements of disclosure appear in a fairly rigid order; a far less rigid and quite different order is found in the NT.—D. C. Z.

992. R. E. OSBORNE, "St. Paul's Silent Years," *JournBibLit* 84 (1, '65) 59-65.

The eight years which elapsed between Paul's going to Tarsus after his conversion (Acts 9:30) and his mission to Antioch with Barnabas (Acts 11:25) have been called the "silent years." However, an examination of the NT data suggests that the following events occurred during this period. Paul would have preached in Syria and Cilicia (Gal 1:22), and possibly he then established the churches in Galatia. Furthermore, unless Luke deliberately chose to leave out of his account the adventures, sufferings and shipwrecks (one of them probably near Crete) recorded in 2 Cor 11:23 ff., some of these happenings would have taken place during this time (A.D. 37-45). Two genuine Pauline fragments in the Pastorals may be helpful here. Tit 1:5 implies that Paul had previously evangelized Crete, and Tit 3:12 could suggest that Nicopolis was a strategic place to spend the winter either in preparation for a mission to Illyricum or following one there (cf. Rom 15:19). To place these journeys after a hypothetical release from prison in Rome is unlikely. One can therefore say that Luke could probably have filled the first half of Acts with Pauline adventures as exciting as those in the second half of the book.—E. J. M.

993. C. H. PINNOCK, "The Structure of Pauline Eschatology," *EvangQuart* 37 (1, '65) 9-20.

Though central to his theology, Paul's eschatology is usually inadequately treated and often misunderstood. The subject is here studied under three headings: (1) the formation and pattern of Pauline eschatology; (2) the eschatological texture of Pauline theology; and (3) future events in Pauline eschatology such as the man of sin, the parousia, the resurrection of the dead, chiliasm (not Pauline) and the judgment.—J. J. C.

994. J. PRADO, "La Iglesia del futuro, según San Pablo," *EstBíb* 22 (3-4, '63) 255-302.

The eschatological projection of the image of the Church, as St. Paul envisages it, can be studied with the aid of four texts: (1) Rom 9—11. These chapters which treat of the problem of Israel's rejection show us the future Church as a universal society. Though the exact import of Rom 11 is not

unanimously agreed upon, still, such images as "life from the dead," "holy first fruits," "holy root," indicate that for St. Paul the final conversion of the Jews will be the culminating point of the divine plan. His allusion to the "grafted branches," and the image of the building in Eph 2:11-22 indicate the continuity of the same plan as well as the two elements which constitute the new people of God. A converted Israel might still exist as a political entity with a distinct social and cultural contribution for the furtherance of Christian unity in a world seeking the ideal of peace on Christian principles. (2) 2 Cor 11:1-3. This text, in which Paul describes his activity in terms of presenting the Church as a bride to Christ, is complemented by Eph 5:21-23, where, in the same imagery first used by the prophets, Christ is said to present Himself with the Bride-Church.

(3) Eph 4:1-16. The key to this passage lies in understanding the phrase, "the fullness of Christ," which contains the idea that, though Christ "the Head" has reached the heights of exaltation, His "Body" still remains to be completed and glorified. The unity of the Body is derived from the Head who has bestowed His various gifts upon the Church in order that it might build itself up and arrive at "the full stature of Christ." This maturity is only possible by fidelity to Christ's doctrine involving a living of the truth in love, and by docility to the accredited ministers of the gospel. The peace and concord here described constitute an ideal which can be ever more perfectly and really attained in this life. (4) 1 Cor 15:24-28. In this passage Paul describes the final victory of the Christ and also the future Church as the kingdom of God. The idea of victory, which implies that of war, is connected with the notion of a new state of things inaugurated by the exaltation of Christ. The indications of the approach of Christ's parousia are given in 2 Thes 2:1-12, yet these are also being continually verified in a whole series of events throughout the history of the Church until the triumph of Christ.—F. M.

995. B. REY, "L'homme nouveau d'après S. Paul," *RevSciPhilThéol* 48 (4, '64) 603-629.

Christian morality is a struggle between two principles: the old and the new man, within the context of the end of the old world and the beginning of the new world through the death and Resurrection of Christ. Through baptism the Christian puts off the old man bound to the flesh and puts on the new man animated with the life of Christ. Since Christianity is paradoxically an eschatology realized and yet to come, every day the Christian must realize what was once accomplished in baptism, by mortifying his earthly members or his participation in the old order of life distinguished by practical blindness to God, and by building up the new man in a life of knowledge of God through imitation of Christ. The new humanity represents not a return to original innocence, but a new gift of knowledge and love which re-creates the chosen people firmly united and without the divisiveness characteristic of the sons of Adam.—R. B. C.

996. H. J. RICHARDS, "The Bible and the People. In Praise of St Paul," *Cler Rev* 50 (3, '65) 206-211.

Chrysostom's enthusiastic commendation of Paul is quoted, and an explanatory paraphrase of the Apostle's defense (2 Cor 11:16—12:13) makes clear why people were attracted to him despite all his contradictions.

997. T. T. ROWE, "Science, Statistics and Style," *LondQuartHolRev* 33 (3, '64) 231-235.

Biblical scholars should welcome the application of statistical methods to the text of the Scriptures, even though a number of "established results" of literary criticism may be endangered.

Paul cf. §§ 9-942; 9-825; 9-830.

Romans, 1-2 Corinthians

998. G. BORNKAMM, "The Letter to the Romans as Paul's Last Will and Testament," *AusBibRev* 11 (1-4, '63) 2-14.

(1) The historical situation. Paul is turning from his completed missionary work in the East to his contemplated mission to the West. His decision to go to Jerusalem with the collection from the Gentile churches, made with some trepidation (15:30 ff.), can only be explained in terms of the need for a final vindication of the equal status of Gentile Christians in the face of anticipated resistance in Jerusalem. The letter avoids mention of concrete information on the Roman church so that the thematic development did not arise out of the Roman situation. T. W. Manson, therefore, correctly held that the historical occasion behind Romans was Paul's experience in the East and the experience of the churches he had founded. Manson erred, however, in failing to recognize the close historical connection of the Epistle with Rome.

(2) The distinctiveness of Romans. The letter's uniqueness lies in the fact that the great themes of Paul's message and theology are here coherently discussed in depth and breadth in a carefully considered outline. Sixteen instances are cited in which the themes of earlier letters recur in Romans.

The essential distinctiveness of the Epistle derives from Paul's manner of treating these themes. (a) He universalizes and abstracts from the level of direct polemical confrontation in a concrete situation to the level of profound reconsideration and reformulation of the meaning of these ideas for all men in all times. (b) He transfers the polemic to the level of everyman's failure to respond to the present claims of God. (c) He implicitly grounds the thematic development in his own personal experiences and realization of Christianity and in his call to be the Apostle of the Nations.

Quite unintentionally Paul made this his last will and testament. The reasons are two. First, no extant letter was written later. The Pastorals are deutero-Pauline; Philippians and Philemon, the only genuine Captivity Letters, were written earlier from Ephesus. Second, behind Romans "stands the history of the

life, work, preachings and struggles of Paul, and here it has found its expression."—W. B. B.

999. A. GÜEMES, "La *eleutheria* en las Epístolas paulinas. Examen de textos. II. Epístola a los Romanos," *EstBib* 22 (3-4, '63) 219-242 [cf. § 8-213].

Continuing the analysis of the important texts in which the word *eleutheria* occurs in Romans, we find: (1) Rom 6:17-18. The liberty referred to here is contrasted with the slavery of sin whose reign is described throughout the chapter by terms such as *kyrieuō*, *basileuō*, and whose subjects are described as *douloi*. The universal sway of sin (Rom 3:10) is destroyed by the initiative of God who saved us in Christ when we were incapable of freeing ourselves (Rom 5:1-11). Now sin has been reduced to impotence, and we are free to be the slaves of justice. (2) Rom 7:5-6. The term *eleutheria* does not occur here, but the argument, which is parallel to that in vv. 2-3 of the same chapter, is based on the concept that we are free of the Law in virtue of the death of Christ. Viewed in the total context of the chapter whose dramatic question in v. 24 is answered by an appeal to the grace of God, vv. 5-6 are seen to refer to the Law's power of inciting to sin. Since Christ has died, this Law has no hold on us, and our service should be in the newness of the Spirit.

(3) Rom 8:2, 19-21. This positive description of the effects of redemption begins with the statement that access to the realm of the Spirit is itself the effect of the first intervention of the Spirit in the life of the Christian. The Spirit of Life in v. 2 should be identified with the Spirit of God in v. 9, and the successive stages of the liberation which is described in c. 8 should be seen as the result of that Spirit's activity. In vv. 19-21 we see the term *eleutheria* applied both to the cosmos and to man in such a way that the future splendor of creation is made a participation in the glory of the fullness of the sonship conferred on those in whom the liberating power of the Spirit reaches its perfection. Thus we see here the notion of liberty take on an eschatological aspect.—F. M.

1000. F. KUHR, "Römer 2:14 f. und die Verheissung bei Jeremia 31:31 ff.," *ZeitNTWiss* 55 (3-4, '64) 243-261.

Some maintain that in Rom 2:14 f. *ethnē* means Gentile Christians because Paul implies that Jer 31:31 ff. is now fulfilled. Other arguments advanced are that *ethnē* designates Gentiles, that "nature" is understood as nature repaired by grace, that Rom 2:1-16 is parallel to 2:17-29 which describes Gentile Christians (cf. 2:26 ff.).

On the other hand, most recent scholars think that Paul speaks here of unconverted Gentiles. These are usually meant by the Pauline term *ethnē*. Also Rom 2:26 ff. refers to heathens and not to Christians. The weakest point in the other theory is the claim that "nature" here means reborn nature. Finally, although the wording of Jeremias could be deliberately imitated by Paul, Rom 2:15 f. is not an intentional allusion which would imply that Jeremias' prophecy is now accomplished in these people.

In Rom 2:14 f., Paul has made use of the Stoic concept of the natural law, but the verses should not be used as a *locus classicus* for the natural law in Paul. His purpose is simply to show that the Gentiles are to blame, and he borrows a Stoic concept and uses it as a tool which he then discards.—J. J. C.

1001. U. WILCKENS, "Zu Römer 3,21—4,25. Antwort an G. Klein," *EvangTheol* 24 (11, '64) 586-610.

A reply to Klein's article in *EvangTheol* 23 (8, '63) 424-447 [cf. § 8-644].

1002. G. KLEIN, "Exegetische Probleme in Römer 3,21—4,25. Antwort an U. Wilckens," *EvangTheol* 24 (12, '64) 676-683.

A reply to the previous article.

1003. S. LYONNET, "A propos de Romains 5,12 dans l'oeuvre de S. Augustin. Note complémentaire," *Biblica* 45 (4, '64) 541-542.

The note is intended as a supplement to the exhaustive list of biblical citations compiled by A.-M. La Bonnardière in *Biblia Augustiniana* (1960). One can conclude that, prior to the Pelagian controversy and at a time when the Saint had long been in full possession of his doctrine on original sin, Augustine cited *in quo omnes peccaverunt* only three times and never in direct connection with this doctrine.—P. P. S.

Rom 6:17-18, cf. § 9-999.

1004. S. LYONNET, "History of salvation in Romans 7," *TheolDig* 13 (1, '65) 35-38.

A digest of an article which appeared in *Biblica* 43 (2, '62) 117-151 [cf. § 7-575].

Rom 7:5-6, cf. § 9-999.

Rom 7:7-25, cf. § 9-1014.

Rom 8:2, cf. § 9-999.

1005. [Rom 8:18 ff.] G. W. H. LAMPE, "The New Testament Doctrine of *Ktisis*," *ScotJournTheol* 17 (4, '64) 449-462.

The views of the Hebrew writers about creation are wholly anthropocentric, not in the sense that man as such occupies a position of supreme importance in the universe, but that God in his dealings with man is at the center. The NT picture of creation is anthropocentric in a new sense. Creation is seen Christologically, both because Christ is the incarnate creative Logos, and because He is, as the new Adam, the pattern of the new humanity which, like man in the OT, stands at the center of the cosmic picture. For man (now man in Christ, the new man) is central to the idea of *ktisis*, and the word itself sometimes denotes simply "man" (Col 1:23; Mk 16:15).

Many of these general themes find expression in Rom 8:18 ff. and Col 1:15 ff.

(1) The lower creation finds its culminating point and the meaning of its evolutionary development in man. (2) Christ is the pattern of man in his intended relationship to God. (3) We cannot speak directly of a "fallen" world. Change and corruption at the physical level is not unnatural or contrary to God's will except for man because of his unique status in Christ as a son of God. (4) In the light of modern anthropology we cannot postulate an actual condition of original righteousness from which man fell at some point in his history. (5) Christ's redemptive work inaugurates the new humanity and hence the possibility through reconciled man of a new order in the natural world, transforming the creation's situation in respect of God's will and purpose. Of that new humanity the Church, the people of Christ, is the partial realization or first fruits.—R. E. M.

Rom 8:19-21, cf. § 9-999.

1 Cor 6:20, cf. § 9-1124.

1006. [1 Cor 8—10] C. K. BARRETT, "Things Sacrificed to Idols," *NTStud* 11 (2, '65) 138-153.

The non-Pauline NT evidence for the problem of eating *eidōlothyta* is found in the Apostolic Decree (Acts 15:20, 29; 21:25) and in Rev 2, Jude 11 and 2 Pt 2:15. The practice was very strongly reprobated and was coupled with fornication. The avoidance of meat offered to idols and of blood was also enjoined in early patristic writings, especially among the Jewish Christians. But St. Paul in 1 Cor 8—10 never requires that only meat slaughtered in accordance with Jewish regulations may be eaten. 1 Cor 10:25 allows eating anything bought in the *macellum*; this would probably not mean only *eidōlothyta*, but the main point of the verse in any case is that the normal Jewish scruple need not be entertained. 1 Cor 10:27 proposes a liberal attitude with regard to eating socially in the homes of pagans.

Paul's personal attitude in this respect casts light on several important subjects. (1) Paul indeed thought as a Jew but did not remain faithful to Jewish practice. He was able to oppose idolatry in strong terms, yet allow eating *eidōlothyta* because he regarded the gods of paganism as demons stripped of their power over material things by their defeat in the new creation brought about by Jesus. (2) Paul's contradicting the Apostolic Decree indicates his conflict with the Cephas group who had probably attempted to introduce it into Corinth. This background explains the position of 1 Cor 9 in the midst of the discussion on eating. (3) Paul also came into conflict on this issue with the Corinthian "gnosticism," which was characterized by essential practicality, monotheism, rationalist dualism and moral indifferentism. The latter two aspects he criticizes sharply. Paul successfully walked "the tightrope between the legalism of Jewish Christianity and the false liberalism of gnostic rationalism"; unfortunately, subsequent generations of Christians were much less successful in this respect.—G. W. M.

1007. A. FEUILLET, "L'explication 'typologique' des événements du désert en 1 Co 10, 1-4," *StudMontReg* 8 (1, '65) 115-135.

In previous studies (cf., e.g., §§ 7-867; 8-1054), the author has tried to show that in 1 Corinthians Paul implicitly identifies Christ with the Wisdom of God Himself, and the present article demonstrates that 1 Cor 10:1-4 furnishes another important example of this identification. (1) The prefiguration of baptism (1 Cor 10:1-2). The crossing of the Red Sea was not an eschatological concept in late Judaism. The baptismal typology here connected with that event is a Pauline creation which he formed upon certain ideas found in the Book of Wisdom, e.g., Wis 10:17-18; 19:8 and 18:6.

(2) The prefiguration of the Eucharist (1 Cor 10:3-4). The typology found in the water from the rock seems to be an original creation of Paul. The symbolism of the manna and of the water is apparently influenced by some ideas from Wisdom. The Eucharistic symbolism of the water from the rock is not found in the Synoptic or Johannine tradition. Besides, the connection of water with the Eucharist is surprising and can be explained only by recourse to the sapiential literature. Wisdom (Sir 15:3) gives its disciples the water of wisdom, but the drink is Wisdom itself (cf. Sir 24:9-12) and the symbolic drink is wine (cf. Prov 9:1-6).

(3) Identification of the rock with Christ. Paul does not say that the rock is Christ but that the rock was Christ, apparently meaning that Christ already sustained the Hebrews in their march to the promised land. In Paul's favorite OT books, Yahweh is called simply the Rock, and the Book of Wisdom (Wis 10-12) shows Wisdom leading the people through the desert, giving them water (11:4), and Yahweh is identified with Wisdom. Thus, after stating at the beginning of the Epistle that Christ is the Wisdom of God, Paul was logically led to portray Christ as Pseudo-Solomon did the Wisdom of God, i.e., to show Christ present in the history of Israel bringing it to its divinely ordained term.—D. J. H.

1008. [1 Cor 15:1-11] S. MACL. GILMOUR, "The Evidence for Easter," *And NewtQuart* 5 (4, '65) 7-23.

The earliest source for a study of the Easter faith is 1 Cor 15:1-11. Clearly the first believers were persuaded that Jesus had been raised from the dead, not by any negative evidence that might have been provided by an empty tomb, but by the positive evidence of visions. Secondly, these visions were interpreted in terms of inherited belief that at the end of the age God would raise men's bodies from the grave and reunite them with their souls from Sheol. By raising Jesus from the dead God had made Him the first fruits of the general resurrection. Those who had visions of the risen Christ would conclude that the tomb was empty. Given the Easter faith, the doctrine of an empty tomb emerged as the proof to which men commonly appealed. Thirdly, the doctrine of the Holy Spirit working in the believers was an early variant of the belief that men

had seen the risen Christ. "What Easter was to Cephas, James the Lord's brother, and Paul, Pentecost was to the more than five hundred brethren."
—J. J. C.

1009. H. CONZELMANN, "Zur Analyse der Bekenntnisformel I. Kor. 15, 3—5,"
EvangTheol 25 (1-2, '65) 1-11.

In the primitive stage of confessions of faith, there were fixed types, but the wording was not determined. It is generally held that the original of 1 Cor 15:3-5 was Semitic, and J. Jeremias, e.g., has given several arguments for that position. However, the reasons are not conclusive, and the formula should not be translated back into Semitic speech. The original language of the confession was Greek. From this fact certain conclusions follow. Some have claimed that *etaphē* alludes to the empty tomb, but the term is subordinate to the idea of death and not of Resurrection. Difficulty has been felt in the words "on the third day." But, if the original formula was Greek, the occurrence of the phrase might be explained by a remembrance of the LXX of Hos 6:2.

It is not now possible to determine where the confession formula originated. But at least it shows clearly that Jesus did not found the Church before His death. The Church begins with the first apparition to Peter, and it was he who gathered together the group of 12 representatives of the people of God. The idea of the eschatological people of God is fundamental and inseparably connected with the person and the position of Peter. With the establishment of the Church it follows that the faith is handed on as a teaching. In enumerating the apparitions, Paul emphasizes the last one. At Corinth the opponents are not Gnostics but enthusiasts for the spirit. They separate the Resurrection of Christ from His death, but Paul insists that one must preach both the death and the Resurrection.—J. J. C.

1010. H.-W. BARTSCH, "Die Argumentation des Paulus in I Cor 15:3-11,"
ZeitNTWiss 55 (3-4, '64) 261-274.

These verses are commonly taken either as a historical argument which contradicts 1 Cor 15:12 ff., or they are taken as an indication of the widespread acceptance of the Resurrection. The extent of the tradition cited in the passage is disputed. Most exegetes assume that the real citation embraces only 15:3-5 and closes with the apparition to the Twelve. But it seems that Paul actually presents two different traditions: one includes at least the apparitions to Cephas and the Twelve; the other contains at least the appearances to James and to all the apostles.

The question now arises about Paul's purpose in citing the tradition concerning Jesus' death and burial. Apparently the Corinthians believed that with the appearance of the risen Lord a new physical existence had become actual for His followers. There was among many a belief that the parousia began with Easter. Against this view Paul cites the whole of tradition. It is not the apparitions of a heavenly being that have inaugurated the new existence. It is the

rising of one who died and was buried that has given the hope for the new existence which commences with the parousia. Paul emphasizes the total tradition, stressing the Crucifixion which the Corinthians tended to neglect. The list of witnesses cited is pre-Pauline, and the Apostle does not cite these persons as historical proofs. The only verse which could suggest a historical proof is v. 6a. But the emphasis here is, not on the fact that some are still living, but that some are already dead. Thus Paul, by showing that even some of the witnesses to the Resurrection are in their graves, removes the foundation for the Corinthians' belief that the faithful through Christ's rising from the dead have obtained immortality. M. Dibelius and E. Käsemann agree with the basis of the interpretation here presented.—J. J. C.

1011. J. ALONSO DÍAZ, "Cuántas cartas de S. Pablo hay en la actual segunda a los Corintios?" *CultBíb* 21 (198, '64) 259-263.

The present 2 Corinthians is probably composed of two letters originally distinct (2 Cor 1—9 and 2 Cor 10—13) which were combined by an editor early in the second century.

1012. [2 Cor 11:27] E. F. F. BISHOP, "The 'Why' of Sleepless Nights," *Evang Quart* 37 (1, '65) 29-31.

There is a Palestinian custom known as *sahrah*—sitting up at night to talk. No doubt Paul often had stayed up to talk with others, and he was sleepless because he used the watches of the night to speak about the Messiah. With the Jews interested, it was a reminder of what happened when they visited Jerusalem for the feast days.—J. J. C.

Galatians—Hebrews

1013. V. MANCEBO, "Gál. II, 1-10 y Act. XV. Estado actual de la cuestión," *EstBíb* 22 (3-4, '63) 315-350.

Efforts made to reconcile the two texts generally pursue one of the following directions: (1) Gal 2:1-10 = Acts 15. The differences in the texts are due to the different literary genres and to Paul's polemic preoccupations. (2) Gal 2:1-10 = Acts 11:27. If Galatians was written to southern Galatia before the Council of Jerusalem, then Paul is obviously describing a different event and could not have mentioned the outcome of the Council. This theory usually goes hand in hand with a "concordizing" tendency. (3) Gal 2:1-10 = Acts 11:27 + Acts 15. Paul is correct in describing this visit to Jerusalem as his second. For some reason or other Luke has separated this single visit and made of it two visits. This theory usually bases itself on the chronology of the famine mentioned in Acts 11:28 (which was under Tiberius Alexander probably in A.D. 46-47), and usually relies on distinguishing sources in the account in Acts.

(4) Redaction Theory. The lack of consistency within Acts itself is due to the editing work of Luke who wove together conflicting material some of which

agreed with Paul's version of the account. (5) All of Acts should be reordered in accordance with a more historical chronology. Variations of this theory are endless and usually rely heavily on the ingenuity of their authors. (6) Dibelius' Theory. The main purpose of the passage in Acts 15 is to set forth the theological conclusions which follow from the conversion of Cornelius related in Acts 10 and 11. Thus Acts 15 is not to be relied upon where it differs from or embellishes the account in Gal 2.

The main defect of the latter four theories is that they attribute too much "objectivity" to Paul and fail to understand his situation, frame of mind, and unique preoccupation which leads him to attribute unintentioned significance to some events and to ignore others which he does not see as relevant to the central issue of circumcision versus faith.—F. M.

Gal 2:1-21, cf. § 9-984.

1014. O. MODALSLI, "Gal. 2,19—21; 5,16—18 und Röm. 7,7—25," *TheolZeit* 21 (1, '65) 22-37.

These three texts make one point in common: Paul is denying that the Christian, because he is a new man through baptism, can now keep the law and be righteous through the law (i.e., righteous of himself). The law's purpose is to thwart such attempts at (self-)righteousness.

Beyer, disagreeing with Lietzmann and Schlier, correctly holds that Gal 2:19-21 refers to the confrontation of Paul and Peter in Antioch; it summarizes Paul's refutation of Peter's actions there. Before becoming a Christian, Paul had considered the law to be an independent means of righteousness; after becoming a Christian, Peter at Antioch lapsed into legalism. Both missed the purpose of the law. Paul later realized this and could say: "Through the law (i.e., by seeing that its real purpose is to thwart all self-righteousness) I died to the law (falsely understood as a means of righteousness)."

The conflict within a Christian described in Gal 5:16-18 is a real one for the possibility remains of lapsing into law-observance as a means of self-justification as Peter did at Antioch.

The "fall" in Rom 7:7-13 recalls that of Adam (in the references to Gen 3), that of the nation Israel (in the Decalogue reference Rom 7:7; cf. Rom 9), and that of Paul himself (in the "strongly personal" language). In any case, the "fall" is not from a state of innocence to one of sin, but from trust in God to trust in oneself, in one's own works.

Kümmel and Althaus are correct (and Bultmann wrong) when they say that 7:14 ff. is about two warring forces within man, but they are incorrect in making the text speak only of the natural man; vv. 14-25a show that it is impossible for any man including the Christian to live of himself, to establish his own righteousness by keeping the law. The only recourse, for Christian or non-Christian, is to call for God's help (v. 24b). The often vexing v. 25b is an appropriate summary description of the Christian as a "man of contradiction."

The Christian can accept this situation because of forgiveness, without which this internal dichotomy would lead him to doubt and to look to himself, and (that means) to live of himself.—A. T. K.

1015. M. BALAGUÉ, “‘In fide vivo filii Dei’ (Gal 2,20),” *CultBib* 21 (198, ’64) 264-270.

According to Paul, faith naturally produces good works, and in his own case faith led him to endure heroic labors and even martyrdom.

1016. A. SISTI, “L’adozione divina (Gal. 4,1-7),” *BibOriente* 6 (6, ’64) 267-272.

A brief exposition of the passage.

1017. [Gal 4:4-6] A. LEGAULT, “Saint Paul a-t-il parlé de la maternité virginale de Marie?” *SciEccl* 16 (3, ’64) 481-493.

The only Pauline passage with possible reference to Mary is Gal 4:4-6 in which certain authors (e.g., J. G. Machen, H. E. W. Turner, L. Cerfaux, F.-M. Braun) have seen a discreet allusion to Mary’s virginal motherhood. This “maximal” exegesis, however, seems to be against the context and against the traditional meaning of the biblical expression “born of woman” (cf. Lagrange *ad loc.*).

It does not seem that Paul here speaks of the virginal motherhood of Mary because he did not then (A.D. 57-58) know of it. During these first years of the apostolic age the Church was becoming progressively conscious of the mystery of Christ, particularly of His divinity manifested on Easter, possessed during His earthly life and from all eternity in the bosom of the Father. The pre-existence of Jesus is the last point to become explicit in the primitive Christological faith to which the major Pauline Epistles, written A.D. 57-58, bear witness. Up to this time Mary has remained in obscurity. Neither the discourses in Acts, nor James, nor even the Aramaic Matthew (A.D. 40-50) put Mary in a prominent position. Only about the year A.D. 64 does Mark perhaps allude to Jesus’ virginal birth by presenting Him as “the son of Mary,” unlike Mt 13:55 “the son of the carpenter.” The Infancy Narratives in Matthew and Luke date from A.D. 70-80. One may therefore conclude that in A.D. 57 when Paul wrote Galatians he was still unaware of this Marian privilege which was to be revealed in the following years and to receive great prominence thanks to the canonical Gospels of Matthew and Luke. The explanation here proposed, though at first sight “minimal,” really exalts the “humility” of the Virgin who clothes herself in mystery while waiting till the generations proclaim her blessed (Lk 1:46-48). —L. A. M.

1018. V. A. BARTLING, “The Church in God’s Eternal Plan. A Study in Ephesians 1:1-14,” *ConcTheolMon* 36 (4, ’65) 198-204.

Paul sees a vision of cosmic proportions: one great plan of God working itself out from eternity to eternity, comprising all of human history, giving

each man's life a God-intended design and goal. The Church of Christ is the center of God's plan. Paul contemplates the cosmic sweep of Christ's redemptive work. Three Spirit-wrought blessings are presented: our eternal election to become the sons of God; our redemption through the blood of God's own Son; illumination through insight into the mystery of God's will. These give meaning to history and life.—J. O'R.

1019. A. R. McGLASHAN, "Ephesians i. 23," *ExpTimes* 76 (4, '65) 132-133.

(1) In this verse *plērōma* is best taken actively ("that which fills or fulfills") and *plēroumenon* passively. (2) *Plērōma* may refer to Christ, in apposition with *auton*, and *plēroumenon* to the Church, and one may then translate: "and God gave Christ to be head over all things to the Church, which is His body, (to be) the fulfiller of that which is ever being fulfilled." This is theologically sound: Christ fills the Church with His own perfection. Against possible objections: *hētis estin to sōma autou* may be regarded as almost parenthetical, and the gender of *ton plēroumenon* as an example of Paul's freedom in handling rules of concord also exemplified elsewhere in Ephesians and Colossians.—G. W. M.

1020. A. SISTI, "Motivi di etica cristiana (Ef. 5,1-9)," *BibOriente* 7 (1, '65) 21-25.

The passage provides motivation for charity and chastity in the Christian's life.

1021. P. A. VAN STEMPOORT, "De betekenis van Filippenzen 2:5 t/m 11" [The Significance of Phil 2:5-11], *NedTheolTijd* 19 (2, '64) 97-111.

The author surveys recent literature on the Christological hymn and pleads for an interpretation which, unlike Käsemann's, takes the context into consideration. For the hymn as a whole the phrase *en morphē theou* is important, and it must be explained in the light of the Adam Christology. The Son is the image of God and is the new Adam. The words must be translated: "Christ who is the image of God." Thus the hymn contains a confession that the pre-existing Christ had a lower status than He later has: He was in the image of God, but as *kyrios* is equal to God (so E. Stauffer). This interpretation was held by Prof. Geyser of Pretoria University, S. Africa who, in 1962, was condemned by a Church tribunal, deprived of his pastorate, and as a consequence lost his chair at the university. However, the real cause of his dismissal was his racial views.—W. B.

1022. O. GLOMBITZA, "Der Dank des Apostels. Zum Verständnis von Philipper iv 10-20," *NovTest* 7 (2, '64) 135-141.

Ordinarily these verses are interpreted to mean that Paul thanks his converts for their gift, using a current banking expression to state that he and the Philippians share a common account. It seems better to understand that the Apostle is grateful for a common sharing, for his and their generous response to the demands of the gospel. Just as in preaching Christ Paul endured opposi-

tion and contumely from the world, so the community by its loyalty to their persecuted and condemned Apostle manifests its fidelity to the teaching of the gospel.—J. J. C.

Col 1:15 ff., cf. § 9-1005.

2 Thes 2:3-4, cf. § 9-940.

1023. M. LACKMANN, "Paulus ordiniert Timotheus. Wie das katholische Bischofs- und Priesteramt entsteht. VI. Das Einstimmen in den apostolischen Glauben der Kirche," *Bausteine* 5 (17, '65) 1-4. [Cf. § 9-675.]

Apostolic succession requires not only sacramental consecration but also the acceptance of the Church's faith which includes her teaching, her proclamation of the gospel and her ordinances.

1024. W. L. LANE, "I Tim. iv. 1-3. An Early Instance of Over-realized Eschatology?" *NTStud* 11 (2, '65) 164-167.

The erroneous doctrines mentioned in 1 Tim 4:1-3 are commonly explained by the confusion of Hymenaeus and Philetus about the resurrection (2 Tim 2:18). But such a view must take account of the immediate context, especially Paul's distinction in 1 Tim 4:8 between the present age and the age to come. The difficulty was not confusing the resurrection of the body with the spiritual resurrection of baptism, "but rather the failure to distinguish the present times of refreshing, which the resurrection of Jesus had initiated, from the consummation to be inaugurated by the yet future resurrection." The prohibitions of marriage and eating meat in the age to come can be traced to sayings of Jesus. This error provides an example of over-realized eschatology which Paul combats also in 1 Corinthians.—G. W. M.

1025. E. L. MILLER, "Plenary Inspiration and II Timothy 3:16," *LuthQuart* 17 (1, '65) 56-62.

Two translations of the verse are possible: (a) "Every scripture is God-inspired, and is useful for instruction." (b) "Every God-inspired scripture is also useful for teaching." A study of the text and context suggests these conclusions. (1) The biblical statement is ambiguous, and both translations are grammatically sound. (2) An ideal translation would aim at reproducing the ambiguity or at least acknowledging it. (3) The context slightly favors the second translation which affirms the utility of the Scriptures rather than their inspiration. (4) There is nothing necessarily undesirable from a theological viewpoint about the latter translation which is substantially that of the NEB.—J. J. C.

Catholic Epistles—Apocalypse

1026. C. DOLLEN, "The Practical Man," *BibToday* 1 (17, '65) 1144-46.

James is a pastor keenly in tune with the daily spiritual life and the needs of his people to whom he offers "practical and homey advice."

1027. [Jas 2:1-13] H. RUSCHE, "Der Erbarmer hält Gericht," *BibLeben* 5 (4, '64) 236-247.

An exposition of the main ideas of the passage shows God's care for the oppressed and His incomprehensible condescension for the poor and for sinners.

1028. [1 Peter] C. STUHLMUELLER, "Baptism: New Life Through the Blood of Jesus," *Worship* 39 (4, '65) 207-217.

The baptismal significance of 1 Peter is developed according to these headings: the trials and the triumphs of the Christians; symbolism within life and liturgy; charity the effect, faith the condition of baptism; baptism as sharing the life-blood of Jesus; blood as sign of a life-battle against death.

1029. W. J. DALTON, "Proclamatio Christi spiritibus facta: inquisitio in textum ex Prima Epistola S. Petri 3,18-4,6," *VerbDom* 42 (5, '64) 225-240.

1 Pt 3:18-20 does not mean that between His death and Resurrection Christ went and preached to the spirits of men who had sinned in the time of Noah. A remarkable parallel in Enoch chaps. 12—16 shows the true meaning to be that Christ after His Resurrection proclaimed His own final victory to the evil spirits or demons who had sinned at the time of the Flood. If the author of 1 Peter thought, as the author of Enoch did, that these demons dwelt in the lower heavens, the preaching to them took place during the Ascension, the only journey made by Christ after the Resurrection.

The "preaching to the dead" mentioned in 1 Pt 4:5-6 refers to the preaching of the gospel to Christians who are now dead but were still alive at the time when they heard the preaching. (Similarly at "the judgment of the living and the dead," the "dead" will no longer be dead.) The author is reassuring his readers that Christians who are now dead "in the eyes of men" are living "before God" because of the gospel preached to them and accepted by them while alive.

These verses do not, therefore, contain strange theologoumena of the author's own devising, but only familiar ideas expressed in unfamiliar ways.—J. F. Bl.

1030. W. J. DALTON, "Christ's Proclamation to the Spirits (1 Peter 3:19)," *AusCathRec* 41 (4, '64) 322-327.

A sketch of the author's doctoral thesis which was presented at the Pontifical Biblical Institute.

1031. A. STROBEL, "Macht Leiden von Sünde frei? Zur Problematik von 1.Petr. 4,1f.," *TheolZeit* 19 (6, '63) 412-425.

Translations customarily understand 1 Pt 4:1c as referring to the individual Christian, but this interpretation raises many difficulties, particularly because the statement would have to be taken as a gnomic sentence: he who suffered is freed from sin. Such an assertion is hardly biblical; an individual's suffering

does not free him from sin. E. Lohse suggests that in rabbinic teaching the suffering of the just can have expiatory value. But even this principle does not fully explain 1 Pt 4:1c. Therefore it is better to understand the words thus: the one suffering is Christ, and by His Passion and death freedom from sin is obtained and is possible. This translation is confirmed by a parallel in an Ebionite comment on Gen 5:29. Finally, *pepautai hamartias* could apply to Christ as ceasing to be subject to the power of sin which no longer needs to be expiated.—J. J. C.

1032. J. Louw, "Wat wordt in II Petrus 1:20 gesteld?" [What is asserted in 2 Pt 1:20?], *NedTheolTijd* 19 (3, '65) 202-212.

Translations of the verse fall into two groups: (1) understanding this at the outset that no prophetic Scripture allows a man to interpret it by himself (cf. J. Moffatt); (2) no prophetic Scripture has arisen by private interpretation (sc. of God's word or of His visions). As far as the author knows, only the old Dutch translation of J. P. Jacobszoon tot Leyden (1599) translates *epilyseōs* as "inspiration." This meaning is confirmed by the two NT passages in which the cognate verb *epilyō* occurs (Mk 4:34; Acts 19:39). These instances do not suggest the meaning "to explain," but rather "to resolve," or "to depersonalize." *Epilysis* then might have the sense of "ecstasy," "inspiration" (cf. Liddell and Scott: "spell" in a papyrus text). Accordingly the author would translate: take this into account as the most important thing: that no prophetic Scripture arises from self-inspired ecstasy.—W. B.

Johannine Epistles, cf. § 9-963.

1 Jn 5:6, cf. § 9-971.

Apocalypse, cf. § 9-963.

1033. M. HOPKINS, "The Historical Perspective of Apocalypse 1-11," *CathBib Quart* 27 (1, '65) 42-47.

There is ample evidence to show that Apoc 4—11 recalls the already accomplished triumph of Christianity over Judaism which is intended as the historical springboard from which to launch the assurance that Rome, too, will fail to crush the infant Church. Serving as a kind of sequel to the Acts of the Apostles, Apoc 1—11 constitutes the historical portion of the book; the apocalyptic section begins with c. 12. In Apoc 4—11, we have a resumption and an authentic interpretation of Mk 13 in the double light of the Holy Spirit and of the lived experience of the Church in the years following A.D. 70. The part which deals with Rome, Apoc 12—20, pursues a pattern similar to that found in the chapters dealing with Judaism. The last two chapters (Apoc 21—22) transcend the earthly scene. A final argument for the position here adopted is found in the parallelism between the two halves of the book: Apoc 1—11; 12—20.—J. J. C.

1034. J.-M. FENASSE, "Le Jour du Seigneur. Apocalypse 1, 10," *BibVieChrét* 61 ('65) 29-43.

A rapid synthesis is given of the biblical material which forms the basis for the observance of the Christian Sunday throughout the centuries.

1035. [Apoc 11:3] A.-F. VAUCHER, "Les 1260 jours prophétiques dans les cercles Joachimites," *AndUnivSemStud* 3 (1, '65) 42-48.

Among Christians, Abbot Joachim of Floris was the first to interpret the 1260 days as 1260 years. He himself seems to have expected a spiritual resurrection in A.D. 1200, while some of his disciples thought the time would be A.D. 1260. When this latter date passed without incident, other disciples had recourse to the numbers 1290 and 1335 of Dan 12 and finally to the 2300 evenings and mornings of Dan 8.—J. J. C.

1036. A. GRILLMEIER, "'Ihre Werke folgen ihnen nach' (Offb 14,13)," *GeistLeb* 37 (5, '64) 321-324.

That those who die in the peace of God are followed by their good works is a principle which holds true today, but its application to daily life must be carefully understood and explained.

BIBLICAL THEOLOGY

1037. N. BROX, "Worttheologie und biblische Theologie," *Bibel und Liturgie* 38 (1, '64) 12-16.

Jesus Christ, who reveals Himself in the Gospels, becomes present in the biblical word and addresses the hearer especially when brethren are gathered together. Biblical theology should not mean mere intellectual knowledge but should penetrate deeply into the fullness of the message which God speaks to man and the response which He asks of man.—J. J. C.

1038. P. FANNON, "Encounter and Theology in the New Testament," *ClerRev* 50 (2, '65) 91-102.

For a NT theology today three types of scholars must cooperate: the exegete who examines the NT writings that describe the manifold encounter of God with man; the biblical theologian who analyzes and synthesizes the records of this encounter; and the dogmatic theologian who takes the findings of Scripture and applies them to the continuing needs of the Church.

1039. H. KRUSE, "The Role of Scripture in Theological Epistemology, Part II," *KatorShin* 3 (2, '64) 44-101. [In Japanese] [Cf. § 9-287.]

Granted the importance of Scripture in transmitting Christ's teachings to us, it stands to reason that an interpretative and suppletive authority is required if we are to have reliable and sufficient guidance toward God's revelation. The

same holds for "tradition" in the Tridentine sense. Though both are necessary to faith and theology they must be kept in a well-balanced tensional unity with the magisterium.—S. E. S.

Biblical theology, cf. § 9-780.

1040. A. T. EHRHARDT, "In Common Honesty (Polemics, Mainly About a Title)," *ScotJournTheol* 17 (4, '64) 431-448.

The essay sets forth the errors caused by J. A. T. Robinson's injudicious choice of the title *Honest to God* for his controversial book.

1041. J. THOMPSON, "The Honest to God Debate," *BibTheol* 14 (1, '64) 9-19.

With the laudable intention of making Christianity meaningful for 20th-century man, Bishop Robinson's book challenges us to rethink the terms in which the Christian faith is conveyed. The volume presents a corrective to one-sided and even wrong views and, as far as it goes, emphasizes the human and practical. There are also many illuminating sections and ideas in its pages.

On the other hand, the book as a whole is disjointed and confused. It has a streak of naïveté, and the bishop's restatement of the Christian faith is vitiated by his use of an abstract framework of existentialist terms and views taken over from Tillich. In addition, Robinson "stresses too much the relation of God to the world or rather the world and man to Love as Ultimate Reality, as Grace, but too little the freedom of God in His grace, His Sovereignty." Further, the person and work of Christ are inadequately stated. In sum, Robinson offers us a somewhat confused, one-sided, truncated version of the Christian faith.—J. J. C.

1042. G. W., "Diskussion über Bischof Robinson," *KirchReformSchweiz* 121 (Jan. 7, '65) 6-8.

Reactions to J. A. T. Robinson's *Honest to God* have been many and various, and some of the reviews which appeared in England, Holland and Germany have been collected by H. W. Augustin in *Diskussion zu Bischof Robinsons 'Gott ist anders'* (1964) which is the subject of the present article.

Church

1043. G. ASHE, "The Church as Evidence of Her Divine Foundation," *Wisc Rev* 238 (502, '64) 351-360.

The NT evidence shows that the Church has been divinely founded, and other explanations do not suffice.

1044. É. BEAUDUIN, "Christ and the Church," *LumVit* 19 (4, '64) 699-710.

The proclamation of the new era and its definitive inauguration by the death and Resurrection of Christ is the basic teaching of the faith, the essential message borne by all Christian churches, and the basis of their union.

1045. É. BEAUDUIN, "The Unity of the Church," *LumVit* 19 (4, '64) 711-718.

The unity of the Church, which is founded on the unity of Christ and refers back to the unity of the Persons in the Trinity, is supernatural, spiritual in essence, visible and invisible, and any division in the Church is sinful.

1046. W. BIEDER, "Aspekte des neutestamentlichen Kirchenbegriffs als Fragen an unsere Landeskirche(n)," *KirchReformSchweiz* 121 (Jan. 21, '65) 18-22; (Feb. 4, '65) 34-38.

For the understanding of the NT concept of the Church, six points in E. Schweizer's article "Leib Christi" (*TWNT* 7, 1054-79) are explained and developed. The NT metaphors (first fruits, salt, light, fisherman and house) explain from different angles the mystery of the Church's mission and her impact upon the world.—J. J. C.

1047. R. H. BRYANT, "Church, Bible and Tradition in Recent Roman Catholic Theology," *TheolLife* 7 (4, '64) 280-296.

Recent studies and the progressive attitude of Catholic scholars have helped to bring Protestant and Catholic views closer together. At the same time, in examining the relation of the Church to the Bible one becomes keenly aware that "the fundamental disagreement between Roman Catholics and Protestants arises from their two different conceptions of the Church and of the locus of authority in the Church."

1048. C. H. HWANG, "The Life and Mission of the Church in the World," *SEAJournTheol* 6 (2, '64) 11-38.

The Church's mission in the world is developed according to three points: the Church exists in creative tension; the Church has one mystery, one dynamic, one destination; the Church is the first fruits of the Triune God.

1049. M. L. KRETZMANN, "The Self-Understanding of the Church," *Conc TheolMon* 36 (4, '65) 230-238.

The Church is the Body of Christ, sent into the world on His mission. Thus it has an ambiguous character in relation to itself: its people are justified through faith, but it has not yet attained, nor will it attain in this life, to the full stature of Christ.—J. O'R.

1050. B. F. MEYER, "The Initial Self-understanding of the Church," *CathBib Quart* 27 (1, '65) 35-42.

Using exclusively themes and formulas found in the first chapters of Acts, the study proposes five categories through which the pre-Pauline Church understood itself. The article first defines these categories, next defines the distinctive modalities which the categories assume in the primitive Christian self-understanding and isolates "the nuclear item of consciousness" which ac-

counts for these distinctive modalities. The categories are (1) the community of the outpoured Spirit, (2) the eschatological Zion, (3) the Remnant of the last days, (4) the heritage of Abraham, (5) the new *qāhāl*.

These scriptural, eschatological themes, which are typically late Judaic, specify the ecclesial self-understanding of the first Christians and do so distinctively because of the understanding of the glorification of Jesus as the Messianic event. In the light of the vestigial traditions conserved in the first chapters of Acts, it is certain that the order of early doctrinal development was from Christology to ecclesiology, not vice versa.

Though the community, as the first fruits of Messianic Israel, recognized its own salvific significance for the world, its initial self-understanding seems to have involved no idea of an active world-wide missionary effort. This missionary movement originated in Greco-Christian circles (cf. Acts 11:19-26; 13:1-3). In addition, the unexpected delay of the parousia led the Church gradually to reappraise its missionary role in a new era of salvation-history. This new appraisal, in large part the work of Paul, finds its definitive expression in the theology of Luke.—J. F. M.

1051. R. E. MILLER, "The Biblical Basis of Mission," *ConcTheolMon* 36 (4, '65) 205-229.

It is in God's heart that we find the basis and beginning of mission, for in God's heart there is mission. The Bible is salvation-history, the history of how God has gone forth from Himself in sacrificial seeking for those whom He loves (2 Cor 5:19; Lk 19:10). God searches because man is sinful. God revealed Himself first through Israel in His revealing and pleading words and saving acts. Then God sent His Son who was not only to judge but to save (Jn 3:17). Jesus' cross is the decisive act of God's saving and searching mission, the fulfillment of His missionary will. In the mission of God sorrow turns into joy, and the mission gains victory in the Resurrection. The message of God's mission is the message of the gospel which has been committed to us for proclamation (Mt 28:19-20).—J. O'R.

1052. D. MOODY, "The Holy Spirit and Missions. Vision and Dynamic," *Rev Exp* 62 (1, '65) 75-81.

A recovery of some of the great NT concepts can stimulate vision and point to the source of missionary dynamic. The vision that the Holy Spirit reveals as the purpose of God and the mission of the Church in the world is the ministry of reconciliation (cf. 2 Cor 5:18 f.). A general summary of missionary dynamic as it relates to the ministry of the Spirit is found in Rom 15:18 f.—J. J. C.

1053. K. H. SCHELKLE, "Kirche als Gemeinde des Altares," *Bibel und Liturgie* 38 (3, '65) 171-173.

The NT writers portray the altar and the Eucharistic sacrifice as the unifying bond for the Christian community.

1054. J. A. SCHERER, "The Holy Spirit and the Formation of the Church," *Dialog* 4 (1, '65) 40-46.

Discusses the role of the Spirit in the formation of the Church of today.

1055. J. M. SHAW, "The Question of Church Structure in Biblical Interpretation," *Dialog* 4 (1, '65) 32-39.

The recurring dilemma for Christians is the problem of finding a structure in which the ecumenical Church can be faithful to its historic tradition and open to the free working of the Spirit. The NT does not present a mandate for bishops, but individual churches or the Church might possibly discover under the Spirit's guidance that the welfare of the Christian community is better served with an episcopate. In the long run, any practical decisions regarding the forms of the Church will have to reckon with the usefulness of institutions as vehicles of the Spirit as well as with the freedom of the Spirit to revise institutional structures. The cumulative weight of the NT is on the side of structure and against the Church as a formless entity. The Holy Spirit works through the Church's structures, but men must recognize that the Spirit's freedom may revise or even terminate some structures in order to provide new ones.—J. J. C.

1056. *VieSpir* 111 (511, '64) has the following articles under the general title "L'Église des pauvres."

R.-L. OECHSLIN, "La communauté des pauvres de Jésus-Christ," 667-681.
B. GARDEY, "Scandale et folie de la pauvreté," 682-695.
C. RANWEZ, "Bienheureux les pauvres," 696-706.
J.-M.-R. TILLARD, "Le salut, mystère de pauvreté," 707-728.

1057. *VieSpir* 112 (512, '65) under the caption "L'Église signe et mystère" has the following articles on the Church.

R.-L. OECHSLIN, "La communauté ecclésiale milieu de salut," 9-21.
C.-J. PINTO DE OLIVEIRA, "Médiatrice de salut pour le monde incroyant," 32-44.
J. PAILLARD, "Si c'était vrai!" 45-62.

1058. *VieSpir* 112 (514, '65) under the heading "La table des pécheurs" has the following articles on the Church's relation to sinners.

L. LOCHET, "La naissance de l'Église sur la croix," 254-267.
L.-J. RONDELEUX, "Dieu est saint," 268-275.
M. DROUZY, "Jésus mange avec les pécheurs," 276-299.
P. ROUILLARD, "Zachée, descends vite," 300-306.
A.-M. ROGUET, "La mèche qui fume encore," 307-312.

Church, cf. §§ 9-936; 9-856; 9-984; 9-988; 9-994.

1059. ANON., "Der historische Episkopat," *LuthRund* 14 (4, '64) 574-579.

The document, unanimously approved by the theological commission of the Evangelical-Lutheran Church in Tanganyika, presents the Lutheran point of view on the historical episcopate, its origin and continuity.

1060. G. G. BLUM, "Das Amt der Frau im Neuen Testament," *NovTest* 7 (2, '64) 142-161.

Recently in German-speaking and in Scandinavian countries there has been much debate about the ministry of women in the Church. As an approach to a solution the NT data is here examined. (1) In the life of Jesus He was served by some holy women, but Luke does not call them disciples, and no women were chosen to be apostles. (2) In Paul's Epistles and in the Acts, women such as Phoebe and Priscilla play an active role in the community life, but they do not perform any missionary function, they have no position as teachers. (3) In 1 Cor 14:34 when Paul discusses spiritual gifts in the Church, he does not permit the women to speak in the congregation. (4) Even to a greater degree the Pastorals emphasize woman's subordinate role. She is to be subject to her husband; she is expressly forbidden to teach (1 Tim 2:12). (5) Hence the NT picture is clear and consistent. Women perform some offices of service, but they are forbidden to preach, and they do not administer the sacraments. Some scholars have claimed that this state of affairs was merely the result of the existing social structure which relegated women to a minor place. The Apostle, however, has evidently made a deliberate decision, and his ordination should hold good for today. On the other hand, Paul also sets forth the true Christian dignity of woman and insists that man should give her fitting honor.—J. J. C.

1061. L. GOPPELT, "Das kirchliche Amt nach den lutherischen Bekenntnisschriften und nach dem Neuen Testament," *LuthRund* 14 (4, '64) 517-536.

The Lutheran Church's confessional documents state only principles, saying nothing about the form and order of ecclesiastical offices. This approach proceeds from the central notion of justification. An office constituted through legal warrants and sacramental consecrations is out of place. The documents see the office based on the enfranchising of the apostles, given to the whole Church. The concept of office is explicitly functional and the arrangement a matter of human ordering. The gospel is the origin, norm and goal of the office.

Similarly, the NT suggests only an approach, not a developed structure. Jesus' own "service" is the pattern for that service to which He calls disciples. We also find the special service of the apostle, which had its origins in the risen Lord's missionary commissioning (1 Cor 15:7 f.). Paul was the last such, preserving the term from use by later wandering pneumatic preachers (2 Cor 11:13 ff.). Even Luke's schematic contraction of apostles to the Twelve preserves the unique feature, an Easter appearance, and shows the office had to

become extinct with the first generation. Thus the NT starting point is twofold: the common service of discipleship and the special service of apostleship. This shapes all later development. From the variegated offices of the second generation emerges the later consensus of the threefold office: bishop, elders, deacons. But the NT does not corroborate this or any normative pattern. Neither is the addition of a principle of succession, necessary in post-apostolic times, genetically related to the NT.

Basically harmonious with the NT starting point, the Lutheran approach needs to be modified to stress: (1) the function of preserving historical tradition (Gal 1:11 f.; Acts 20:17-35); (2) the true relationship of the specific office to the general; (3) the primacy of calling and recognition of spiritual gifts over ordination; (4) the close association between office and person.—J. H. S.

1062. G. I. KONIDARIS, "De la prétendue divergence des formes dans le régime du christianisme primitif. Ministres et ministères du temps des Apôtres à la mort de saint Polycarpe," *Istina* 10 (1, '64) 59-92.

A study is made of the early Church documents according to two methods. First the author works forward from A.D. 34-156; then he works backward in the same period. The conclusion reached is that the Church quickly instituted through the apostles permanent ministers, "deacons" and "priests," and these permanent ministers existed before the charismatic persons. The jurisdiction of these ministers is not discussed. The term "priest" is difficult to define. Philologically and historically the antiquity of "bishop" seems assured, going back as far as Ignatius. Very probably the expressions found in Acts, "James and the priests" and "Simon and the priests with him," suggested to the Christians a parallel expression, "the bishop with the priests." Later the term "bishop" was used alone and gradually prevailed.—J. J. C.

1063. K. RUNIA, "The Papal Claim of Petrine Succession," *RefTheolRev* 24 (1, '65) 13-21.

"The papal claim of Petrine succession has no exegetical foundation whatever in the New Testament. From the exegetical point of view it is nothing else than a dogmatical construction, based on the premises of the actual papacy as this has developed through the centuries."

1064. K. STALDER, "Les successeurs des apôtres d'après le Nouveau Testament," *VerbCaro* 18 (71-72, '64) 67-83.

In this paper the idea of a successor means only that with the death of the apostles the development of the Church was not completed but was continued by the ministry of other persons. The evidence here studied is taken chiefly from Paul and leads to the following conclusions. (1) According to Paul the

Christian Church is a community with a definite structure in which there are missions of special responsibility ordained by God. (2) The fact that there is no detailed mention of persons receiving these special missions or of being selected for them seems explained by the fact that they are chosen by God. (3) The purpose of these special missions is essentially the transmission of the gospel message and the attestation that the Holy Spirit alone can guarantee that the transmitted message is revelation. (4) The existence of persons who have received special missions from God brings out the truth that the Church receives the gospel and revelation solely from Christ. (5) The order of Church ministries here described is not a merely human development but something essential to the Church. (6) The existence of these special missions does not do away with or lessen the responsibility of the whole Church. The Pastorals, when they speak of providing for ministers to continue the work point to the apostolic succession.—J. J. C.

1065. P. STOCKMEIER, "Bischofsamt und Kircheneinheit bei den Apostolischen Vätern," *TrierTheolZeit* 73 (6, '64) 321-335.

The Apostolic Fathers, especially Clement and Ignatius, stress the role of the bishops in the unity of the Church. According to these patristic witnesses of tradition, the episcopacy has an essential function in the unity of Christians. Occasionally this idea has not been given sufficient weight when discussing the principles of the Church's constitution. Too great concern has been shown for proving that the Bishop of Rome is the center of unity. However, these Fathers teach us that the office of bishop does not destroy the unity of the Church but rather is one of its essential supports.—J. J. C.

1066. W. TOOLEY, "Shepherds of the Flock and Stewards in the Household of God," *LondQuartHolRev* 34 (1, '65) 64-70.

"Steward" (1 Cor 4:1-2; 1 Pt 4:10) emphasizes the subordinate and derivative character of every minister. The steward's duty is to proclaim the gospel entrusted to him, to guard the doctrine of the Church and to preserve the quality of its life and worship. *Oikonomia* (Eph 1:10; 3:2) includes all salvation-history. Proclaiming God's cosmic purpose and guarding the life and teaching of the Church are one and the same task. Basically the term "steward" is Pauline and cannot be understood except in the light of Paul's rabbinic training and of the concept he had of the function of the authoritative interpreters of the Torah. For the Apostle, Christ was the new Torah to be obeyed, interpreted and expounded; the Church was the new Israel.

In contrast to "steward," "shepherd" plays no part in Paul's theology. The most extensive pastoral application of the term is found in 1 Pt 5:1-5, and there is also a distinct pastoral reference in Jn 21:15 ff. Other uses of the metaphor center in Christ as the Messiah who dies for His people. Christ used the concept to describe His mission, His death and the consummation. In the OT, the

metaphor reflects in a special way Israel's security under God, a protection conceived in political and military terms. In the NT, however, the title becomes wholly religious. God's rule is deliverance from sin not from military domination (Lk 15:3-7), and Jesus leads men not to political freedom but into the presence of God.

In conclusion, it is noteworthy that neither metaphor is given any missionary connotation. The leader's first responsibility is to the Church. The shepherd hands on the truth committed to him which is proclaimed in two supreme ways, by preaching (and teaching) and by the good ordering of the Church's life. Shepherd is a synonym for teacher, and the shepherds must share in the Good Shepherd's suffering and sacrifice in order to witness to the final security that rests in Christ.—J. J. C.

1067. J.-J. VON ALLMEN, "Le ministère des anciens. Essai sur le problème du presbytérat en ecclésiologie réformée," *VerbCaro* 18 (71-72, '64) 214-256.

The study considers the NT answer to the problem of elders, the manner in which the Reformed Church solved the problem, and the way in which the ministry of elders fits into the structure of the Reformed Church. Finally, some conclusions are drawn for solving the problem today. The leaders of the Reform wished to discover in the NT the fundamental outlines of the structure of the Church, and their exegesis is sufficiently solid to merit serious consideration.—J. J. C.

Sacraments

1068. B. M. AHERN, "Sacramentality. Its Biblical Background," *ChicStud* 4 (1, '65) 67-78.

One of the best ways to understand Christ's action in the sacraments is to read and reread the Scriptures. For here one has the story of God's encounter with man and of man's response, and through the devout and constant reading of the Bible both priest and layman encounter God and are transformed by Him.—J. J. C.

1069. P. BENOIT, "Presencia de Cristo en la Eucaristía," *SelecTeol* 4 (13, '65) 45-48.

A digest of an article which appeared in French in *LumVie* 31 ('57) 49-76 [cf. § 2-120] and in English in *Scripture* 8 (4, '56) 97-108; 9 (1, '57) 1-14 [cf. §§ 1-257; 2-219].

1070. J. ESPEJA, "El sacerdocio regio del pueblo cristiano," *CienTom* 91 ('64) 77-130.

The article, which is for the most part theological, discusses on pp. 77-96 the scriptural basis for the concept of the priesthood of the faithful.

1071. E. FERGUSON, "The Typology of Baptism in the Early Church," *Rest Quart* 8 (1, '65) 41-52.

The paper follows a descriptive approach and confines itself to a concrete sampling of the treatment given by NT writers and by post-apostolic Christians to the OT passages that have the fairest claim to being considered as foreshadowing Christian baptism. The development proceeds according to three parts: creation and paradise; the Flood; the Exodus and the promised land. In the development of these baptismal types the writers have added their own embellishments, but in the main are dealing with a common tradition in OT interpretation. The central typologies were those of the Exodus and the Flood. The biblical miracles which appear in a baptismal context in the early Church can be arranged in two groups: miracles of transformation (e.g., the waters at Marah, Cana) and miracles of deliverance (e.g., the Flood). Each of these types appears also in eschatological contexts.

For a type, a certain resemblance is demanded, but this resemblance concerns only the outer shell, not the inner reality. The type has its proper historical reality, but this has no further use, once the type has been replaced by its historical fulfillment. Finally, anyone who takes biblical theology seriously must think typologically, i.e., see a consistency of God's redemptive activity in the Old and the New Israel. However, typology has its special dangers against which the only safeguard is "a firm anchoring in the Scriptural message."—J. J. C.

1072. P. FRANSEN, "The Glory of Christ," *Way* 5 (1, '65) 11-22.

The sacrament of orders cannot be correctly or fully interpreted theologically without continuous reference to the fundamental structure of the Church. The principal ministers of our salvation are Christ and His Spirit, sent by the Father. Neither sacramental orders nor the priest has any value or meaning except in this Trinitarian relationship.—J. J. C.

1073. P. C. MARCEL, "Invites à l'Hérésie!" *RevRéf* 15 (3, '64) 16-26.

The Conseil Oecuménique of the French Reformed Church has published a brochure, *De l'Ordination des Femmes* (1964), with an article "L'Ordination des Femmes: un problème oecuménique" (pp. 6-13) which is an invitation to heresy. In the second chapter entitled "Considérations exégétiques," false principles are developed which are contrary to the gospel teaching and to the Church's confession of faith.—J. J. C.

Sacraments, cf. § 9-857.

Varia

1074. ANON., "Basic Issues in Modern Theology: Revelation as Truth," *Christ Today* 9 (Jan. 1, '65) 334-337.

A survey of recent studies on the subject is presented, and the conclusion is drawn that the predicament of Continental theology is located "in its unsatisfactory juxtaposition of objectivity-subjectivity, of *Historie* and *Geschichte*."

1075. R. E. BAILEY, "Is 'Sleep' the Proper Biblical Term for the Intermediate State?" *ZeitNTWiss* 55 (3-4, '64) 161-167.

O. Michel argues that the proper biblical term for the intermediate state after death is "sleep," and O. Cullmann agrees. A study is here made of the word's use in intertestamental literature and in the NT. Mt 27:52 speaks of the resurrection of those who were asleep; the daughter of Jairus is said to be not dead but sleeping (Mt 9:24 parr.); and Lazarus' death is described as a sleep (Jn 11:11-13). For the majority of such cases in the NT, "sleep" could be translated simply as "die." However, as the usual term applied to a Christian's death, "sleep" connotes that death is overcome by Christ who is the first fruits of those who have fallen asleep (1 Cor 15:20).

Cullmann thinks that "sleep" describes the condition of the dead. Michel, however, affirms that the term is not anthropological but theological and eschatological, and with this position the writer agrees. Nevertheless, it is doubtful that "sleep" is the proper term for the intermediate state, for it has not been established that the word in itself implies the resurrection and that as sleep connotes waking, so death connotes resurrection. Resurrection is not inherent in the word "sleep" but must be inferred from the context. On the other hand, two Pauline expressions "in Christ" and "with Christ" seem to describe this state of death. The Christian is a person whose life is hid with Christ in God and who awaits the manifestation of that life at the parousia (Col 3:3 f.). This is the basic Pauline and biblical (cf. Lk 23:43) affirmation about the intermediate state.—J. J. C.

1076. R. BATEY, "The Biblical Doctrine of the People of God," *RestorQuart* 8 (1, '65) 2-9.

The biblical doctrine of the people of God provides in a very real sense a continuity between the Testaments: "God in his *hesed* or *agapē* chooses an unworthy people for his own. He created a community in which each individual is summoned to service—a service which is grounded in loyalty to God but extends to the least of these who are to be recognized now as brethren."

1077. E. BEST, "Justification by Faith," *BibTheol* 14 (1, '64) 1-9.

A man is justified by God through faith in Christ, and his righteousness is as real as his new birth, as real as his holiness. But just as he must seek holiness, so he must seek righteousness. To say that a man is justified is not to make a statement about his moral behavior but about his relationship to God—a relationship in which he is indeed transformed into a new person.—J. J. C.

1078. A. L. BURNS, "Some Biblical Sources of Concepts in International Theory," *AusBibRev* 11 (1-4, '63) 24-32.

The study of international politics conceives nations as "powers" and assumes that these powers form some sort of order or system. Such preconceptions are

not directly verifiable. The Bible indicates that political science cannot be impersonal and that it cannot be studied without commitment.

The Scriptures speak of various powers—of nations, of spiritual powers—and include under the term both the Torah and the laws and morality of the Gentiles. "Powers" are deeply ambiguous. They are ordained by God and therefore to be obeyed. They are subject to the forces of evil and are at least in part demonic. But they have been decisively vanquished by Christ (Col 2:15). In developing the subject, the article relies much upon G. B. Caird, *Principalities and Powers* (1956).—J. J. C.

1079. C. P. CEROKE, "Principles of Salvation History," *MarStud* 16 ('65) 29-40.

After a general exposition of salvation history, the subject is developed in two parts: the Exodus as saving history; the Church and saving history.

1080. F. B. DILLEY, "Does the 'God Who Acts' Really Act?" *AnglTheolRev* 47 (1, '65) 66-80.

The modern "biblical theologian" has attempted to establish a middle ground between the conservative position, which accepts miracles outright, and the liberal position, which restricts God to universal actions. In the light of modern scientific knowledge he is unwilling to allow direct divine intervention in nature, yet he is unwilling to give up the biblical notion of a God who acts in history. Writings of these scholars, however, contain many assertions, but few facts. It is asserted that God acted to save Israel in the Exodus, but no concrete facts are given in support. It is asserted that God raised Jesus from the dead, but no facts are given. Did the resurrected body occupy space? Was the tomb empty? No answer is given. The conservative and liberal positions afford definite (although opposite) answers to these questions. Where does the biblical theologian stand?

In what ways can one describe God as acting? One might adopt (1) the biblical view that God clearly intervenes and is the supernatural cause of certain special events. But then human freedom disappears. Or (2), a modern revision of (1), the view that God acts only in nature and only secretly. But then God is still a miracle worker in an age which cannot accept miracles. He is moreover responsible for preventable natural evil. Or (3) the view that God and nature/man act simultaneously. But true unity does not result from a plurality of causes. Yet if there is not plurality, then either God or man acts, but not both. No middle ground has been discovered between the conservative and the liberal positions.—J. C. H.

1081. SISTER M. PIERRE ELLEBRACHT, "Glory, a Dynamic Concept," *Worship* 39 (1, '65) 16-20.

The biblical terms for glory (*kabôd* and *doxa*) contain two elements, light and power, and God's glory is described as revealing itself both through the light of His truth and through the power of His divine life.

1082. S. MACL. GILMOUR, "The Theology and Psychology of the Easter Faith," *AndNewtQuart* 5 (4, '65) 24-40.

There is no explanation for the rise of Christianity and the origin of its gospel except the one given by Paul that Jesus Christ appeared to Cephas and to others. There is no explanation for the vitality of Christianity in past history and in our own time than that men and women are apprehended by God's Holy Spirit. In our day as in Paul's, "in Christ Jesus" and "in the Spirit" are different ways of saying the same truth. Faith in the living Christ or belief in the Holy Spirit was the consequence of personal and group experience in the first century and is so today. This experience cannot be dismissed as delusion. To interpret it as wholly subjective, to divorce it from a historical event, to exclude it from any psychological analysis, does not do justice to the truth. "God broke into human history for our redemption in Jesus of Nazareth and has continued to manifest himself in the Living Lord of Peter's experience and of ours."—J. J. C.

1083. A. R. GUALTIERI, "Time, Eternity and Contemporaneity with Christ," *ScotJournTheol* 17 (4, '64) 396-405.

The usual understanding of time fails to make sense of statements like "Jesus is the eternal Contemporary" or "There is a real presence of Christ in the sacramental action." Instead a "concept of time as fluid, akin to Bergson's 'duration', is required. For time is not fixed in unmovable points on a straight line; it slides, so to speak, forward and back. This quality of time allows us to discern a twofold contemporaneity. We can stand contemporaneously in the past redemptive events, but also, the past events can become contemporaneous with us."

1084. H.-J. KRAUS, "Schöpfung und Weltvollendung," *EvangTheol* 24 (9, '64) 462-485.

Creation and the consummation of the world are interwoven in the Priestly Code, in Second and Third Isaiah and in apocalyptic. But there are different ways in which the nearness of the perfected creation is conceived as coming to pass. In the Priestly Code there is a cultic kerygmatic presence of the new creation. In Second Isaiah the end of the world is conceived as coming at the end of history. The pre-apocalyptic writings have the idea of two eras, the present and the new or future era which is suspended over the present era and can at any moment break in upon the present.

The NT, however, proclaims that in the word and works of Jesus of Nazareth the new world of God is present in a wonderful manner. This NT view concerns man primarily but also includes all creation so that Bultmann is wrong when his existential interpretation seems to limit the horizon to man.

The great problem for theology today is to determine the relation between the OT and the NT. *Heilsgeschichte*, which assumes the continuity of revelation history as a presupposition for all studies, is a false approach. Also, we

should keep in mind J. Barr's warning against arguing from terms apart from their context. The proper method of study seems to be that of the history of tradition, and in this area G. von Rad's work is proving helpful.—J. J. C.

1085. G. W. H. LAMPE, "Die neutestamentliche Lehre von der Ktisis," *Ker Dogma* 11 (1, '65) 21-32.

A German translation is here given of the paper read at the Faith and Order Commission of the World Council of Churches, Aarhus, August 1964.

1086. B. LANGEMEYER, "Sündenvergebung und Brüderlichkeit," *Catholica* 18 (4, '64) 290-314.

Beginning with the NT data, the essay seeks to come to grips with E. Brunner's theology of brotherhood and to relate his thought to that of Catholic theology.

1087. R. LATOURELLE, "Revelation, history, and the Incarnation," *TheolDig* 13 (1, '65) 29-34.

A digest of an article which appeared originally in *Gregorianum* 44 (2, '63) 225-262 [cf. § 8-309].

1088. R. LATOURELLE, "La Sainteté signe de la Révélation," *Gregorianum* 46 (1, '65) 36-65.

As a sign of revelation, sanctity is a reflection of a supernatural power which acts upon man and makes him an instrument for communicating divine truth.

1089. U. S. LEUPOLD, "Die christliche Fürbitte für die Gesellschaft," *LuthRund* 15 (1, '65) 42-59.

Intercession belongs to the context of salvation-history, since God effects His designs through the prayers of the faithful. The Church therefore should pray not only for its members, but for all men, for society and even for the world, since Paul has shown that the redemption has a cosmic dimension (Rom 8:19-23). The Church's prayers should be offered also for the state and its rulers, both for their spiritual and material well-being. In brief, intercession pertains to the "spiritual worship" and service which as a royal priesthood Christians owe to the Creator and to His creation.—J. J. C.

1090. J. G. M., "The Holy Spirit," *ChristToday* 9 (Mar. 12, '65) 623.

The NT clearly teaches that the Holy Spirit is a person distinct from the Father and the Son and standing in a truly personal relationship with the two other persons in the Godhead.

1091. J. L. MCKENZIE, "Natural Law in the New Testament," *BibRes* 9 ('64) 3-13.

Two questions are discussed: What was Paul's attitude toward natural law? Can there be a Christian ethics? (1) Although the Apostle may have had some

acquaintance with the Stoic concept of natural law, for him law meant the one true law, the Law of Moses. The only Pauline reference to the *nomos* of nature (Rom 2:14-15) probably differs from the Stoics' understanding of the term. In this passage Paul describes the *nomos* "written on their [the Gentiles'] hearts," an allusion to Jer 31:33 (LXX 38:33). The words do not imply "natural revelation" but God's direct "communication" of the *nomos* to the Gentiles. When the Gentiles perform good deeds, they do so "without knowledge of what they are doing and without recognizing the source of their actions; their conformity to the Nomos is merely material not formal." It would be incorrect to say that Paul rejected natural morality. Rather he seems not to have been sufficiently aware of it to take the trouble to reject the concept. Paul regards the morality of reason and nature as a morality that fails.

(2) The answer to the second question follows from the first. If one understands ethics as a theory of moral obligation in general and a system of moral obligations in particular which are based on a rational consideration of nature, then there cannot be a Christian ethics. Paul has already rejected this idea when he stated that the love of the neighbor fulfilled the Law (Rom 13:9-10). The reasoning person who contemplates nature never arrives at a notion of Christian love, nor does he achieve living in Christ. Certainly, Jesus did not live and die in order that men might live by an already existing morality based on reason and nature.—K. J. H.

1092. C. MOELLER, "Grace and Justification," *LumVit* 19 (4, '64) 719-730.

When divinization, created grace and extrinsic grace are viewed as different aspects of the same divine reality, one perceives that there is much more agreement than disagreement between Reformers, Catholics and Orthodox.

1093. J. PARKES, "The Bible, the World, and the Trinity," *JournBibRel* 33 (1, '65) 5-16.

The Trinity must be interpreted in such a way as to express relatedness, equality and distinctness in the activities of God. The persons are channels for God's action. Man experiences relatedness, equality and distinctness—ethically in justice, truth and love; personally in man as a social being, an individual and a seeker; religiously in Judaism, Christianity and humanism.—J. H. C.

Spirit. In our day as in Paul's "in Christ Jesus" and "in the Spirit" are

1094. E. PAX, "'Über dir strahlt der Herr auf.' Die Epiphanie Gottes im Neuen Bund," *BibKirche* 19 (4, '64) 106-110.

The epiphany of God, His inbreaking into the course of the world, is manifest in creation and redemption, and such divine interventions are characterized by power and brilliance. The liturgy is especially devoted to recalling the mighty deeds of God. In the NT, the epiphany of God is connected with Christ's appearance, especially in His Baptism and in the parousia. One or other aspect of Christ's epiphany may be stressed by the NT writers. For John, the entire

earthly life of the Lord is an epiphany (Jn 1:1 f.). For Paul, the final epiphany, the parousia, is the center of his thought. On the other hand, the Pastorals (e.g., Tit 2:11-13) insist upon the moral duties to be performed in the interval between Christ's two comings. Finally, Eph 5:14 and 1 Tim 3:16 illustrate how the idea of epiphany entered into the cult of the Church.—J. J. C.

1095. J. POTIN, "La Loi et la Liberté selon l'enseignement de Jésus," *Supp Vie Spir* 71 ('64) 376-390.

Liberty for the Christian is founded on the life and teaching of Christ who would have men respond to God's call freely and with confidence because of the power imparted to them by grace.

1096. L. ROBLES, "Datos históricos para una revisión de la teología del Diablo," *Studium* 4 (3, '64) 433-461.

As a basis for revising the traditional theological concepts concerning the devil, the first part of the study (pp. 433-443) is devoted to the biblical data.

1097. L. R. STACHOWIAK, "Teologiczno-biblijna problematyka czasu (Theologica et biblica conceptio temporis)," *RuchBibLit* 17 (5, '64) 291-303.

The biblical theology of time rests upon two basic principles: God created time; time is not some empty form or measure but rather a reality inseparably joined with the actions that take place within it. In the light of these principles the notion of salvation-history is traced through the OT, the NT and inter-testamental literature, and a concluding section considers the eschatological aspect of time.—W. J. P.

1098. J. H. WALGRAVE, "Openbaring, geloof en dogma-ontwikkeling" [Revelation, Faith and the Development of Dogma], *TijdTheol* 4 (4, '64) 358-385.

The concept of the development of dogma was never foreign to the spirit of the early Church, but has been more or less obscured in the consciousness of some theologians and at present is at the heart of a fundamental opposition between two parties within the Church. Of three solutions proposed, two are rejected: (1) logical theories which presuppose that the content of revelation can be reduced to propositions worked out under divine, revealing inspiration before the death of the last apostle, and (2) evolutionary theories which claim that the essential, divine aspect of revelation is a religious experience or an existential decision, whereas doctrine (non-essential and human) provides only a symbolic representation which changes with each cultural advance of man.

The third theory (theological), following Moehler, Newman, Blondel and especially K. Barth, posits a factor of faith in the process of development. The reality of revelation includes both a historical communication of propositions and a continually present religious experience. The Spirit communicated a direct contact with revealed reality through propositions; in such a way, however, that

the resultant knowledge gave the message its explicit formulation. Faith communicates with this integral reality through doctrinal formulations within the mystery of the Church. Reason, in turn, working over the doctrines of tradition in the changing light of historical thought, is penetrated interiorly by the real and luminous presence of the mystery itself, continually finding new aspects of this mystery, but never without the mediation of the traditional doctrines. Thus neither reason alone nor history, but only the magisterium can assure the fidelity of a given development. Such a theological solution, embracing both revelation and faith, is the most acceptable today.—S. E. S.

1099. K. WENNEMER, "Dankbarkeit und Danken in der Heiligen Schrift," *GeistLeb* 37 (6, '64) 408-421.

(1) In the Bible thanks to God is expressed in various ways—in prayers, in songs and in offerings and sacrifices. (2) The duty of thanksgiving is often mentioned in Scripture, particularly in Paul. (3) The object of thanksgiving includes personal favors, blessings to mankind, to Israel and to the Church. The NT itself can be termed a unique song of praise and thanksgiving for the eschatological fulfillment in Jesus Christ of God's promise to Abraham and to his seed. Finally, gratitude reaches its peak in the Eucharist where Christ and His Church offer unceasing thanks to God.—J. J. C.

1100. J. R. ZURCHER, "The Christian View of Man: II," *AndUnivSemStud* 3 (1, '65) 66-83. [Cf. § 9-695.]

The ethical and religious notions of anthropology are developed according to three points: (1) man as creature or the notion of dependence; (2) man as the image of God or the notion of freedom; (3) man as sinner or the notion of *sarx*.

Charity, cf. § 9-861; Creation, cf. § 9-1005; Eschatology, cf. §§ 9-908; 9-993; Marriage, cf. § 9-989; Mary, cf. §§ 9-827; 9-830; 9-831; Morality, cf. § 9-923; Spirit, cf. § 9-1054; Women, cf. §§ 9-989; 9-1060.

EARLY CHURCH

1101. L. W. BARNARD, "The Old Testament and Judaism in the Writings of Justin Martyr," *VetTest* 14 (4, '64) 395-406.

Our only source for Justin's knowledge of Judaism is his *Dialogue with Trypho*. From this work it appears that (1) Justin made use of the LXX and had no knowledge of Hebrew; (2) he was acquainted with certain Jewish practices and beliefs not recorded in the OT; (3) he had some knowledge of Jewish post-biblical exegesis; (4) and he also had some familiarity with the Jewish sects. In sum, Justin possessed a good working knowledge of post-biblical

Judaism, but there is surprisingly little in his writings to suggest a close acquaintance with Philo or Hellenistic Judaism.—P. P. S.

1102. J. COLSON, "Le rôle du presbytérium et de l'évêque dans le contrôle de la liturgie chez saint Ignace d'Antioche et le rôle de Rome au IIe siècle," *ParLit* 47 (1, '65) 14-24.

The texts of the second century show that there were different liturgical traditions established by the local groups of presbyters, guardians of the apostolic tradition, who were in turn responsible to the bishops. So long as unanimity in the faith was preserved, no one, not even the Bishop of Rome, could force another bishop to abandon a liturgical tradition proper to his church.—J. J. C.

1103. J. DANIÉLOU, "Les Origines de l'Épiphanie et les *Testimonia*," *RechSci Rel* 52 (4, '64) 538-553.

The liturgical development of the word *epiphaneia* is traced from its use in Ps 117:27 through the *testimonia*, the NT (Lk 1:78-79; Pastorals) and the Fathers until the term, as applied to the Feast of Jan. 6, connotes a manifestation of divinity.

1104. A. P. O'HAGAN, "Early Christian Exegesis Exemplified from the Epistle of Barnabas," *AusBibRev* 11 (1-4, '63) 33-40.

Patristic exegesis can be more readily understood if we study Christian exegesis at the point of separation of Christianity from Judaism. Here the *Epistle of Barnabas* can be most helpful. In the NT, the Jewish exegetical method is illustrated by Matthew's use of OT texts and by the way that the author of Hebrews sees the OT references to Melchizedek fulfilled in Christ. Greek exegesis sought to demythologize Homer's text and to extract from the myths philosophical and moral arguments. The exegetical tool was allegory, and this method influenced Alexandrian Judaism.

The main and earlier influence upon Christian exegesis was Jewish, but as the Church faced the problems of the Hellenized world, Greek influence grew rapidly. Both exegetical methods are found in *Barnabas*. For its author, the real key to understanding the OT is Christ. Several examples in chap. 12 point to the typology of earlier OT events, a typology saved from becoming mere allegorical parallelism by the fact that the writer sees the type specifically prepared by God with the antitype in view. On the other hand, chap. 10 furnishes clear instances of purely moral allegorizing. The explanation of the good land (6, 8-19) combines both Hellenistic and Palestinian exegesis.

As in most early Christian interpretation, the author of *Barnabas* firmly maintains two principles: there is an essential continuity between the Church and Israel; and the OT legislation is no longer binding upon Christians. For the first principle, Jewish exegesis proved useful; for the second, Alexandrian.—J. J. C.

1105. J. SALVADOR, "A Solução Dum Famoso Enigma," *RevCultBib* 7 (25-26, '63) 45-59.

The *sator arepo* square is written in boustrophedon and consequently contains only three words, *sator opera tenet* which means: the creator conserves the creatures.

1106. G. STRECKER, "A Report on the New [1964] Edition of Walter Bauer's *Rechtgläubigkeit und Ketzerei im ältesten Christentum*," *JournBibRel* 33 (1, '65) 53-56.

Orthodoxy, Bauer holds, was a late emergent in Christian history, its form and content defined by Rome. Rome based its formulation basically on the OT and on the Lord portrayed in the Synoptic Gospels. The Fourth Gospel and the Pauline corpus were marginal.—J. H. C.

1107. P. VALLIN, "Le culte des apôtres Pierre et Paul 'ad Catacumbas.' Nomina Petri pariter Paulique," *BullLitEccl* 65 (4, '64) 258-279.

How can we account for the origin and development of the cult of the Apostles Peter and Paul "ad Catacumbas," at the site of the Basilica of St. Sebastian on the Via Appia? It is proposed as a hypothesis that the cult arose among formerly Judaizing Christians as a liturgical expression of their conversion to, or reconciliation with, the main Christian body which in Rome consisted chiefly of Gentiles. The subsequent history of the cult appears to bear out the hypothesis that it served as a sign of union between the *ecclesia ex circumcisione* and the *ecclesia ex gentibus*.—F. L. M.

1108. A. VAN HAARLEM, "De kerk in de brieven van Ignatius van Antiochië" [The Church in the Letters of Ignatius of Antioch], *NedTheolTijd* 19 (2, '64) 112-134.

An accurate analysis of these letters shows that they preserve important elements from what the NT says about the Church and its ministry. It is not true that Ignatius walks in a path which leads to Rome. We can rather say, as H. von Campenhausen has said, that a line starts with Ignatius which ends in the Oriental Churches. Therefore we should not class Ignatius with 1 Clement, a document which uses an entirely different vocabulary with regard to Church organization. On other subjects also, Ignatius takes up a position of his own among the Apostolic Fathers.—W. B.

Judaism

1109. P. BILLERBECK, "Ein Synagogengottesdienst in Jesu Tagen," *ZeitNTWiss* 55 (3-4, '64) 143-161. [Cf. § 9-704.]

The NT tells us only that the synagogue service included a reading from the Torah, another from the prophets and finally a sermon. A study of the rabbinic material adds further details. On the Sabbath there were two regular services,

one in the morning, the other in the afternoon, at the time of the daily sacrifices. The first half of the service, which was distinctly liturgical, consisted of three parts: the recitation of the Shema; the recitation of six blessings from the Shemoneh Esreh (which later included eighteen blessings); and the priestly blessing (Num 6:24-26). If one or more priests were present, they pronounced the blessing in the sacred, i.e., the Hebrew tongue.

The second part of the service was didactic and consisted of three parts: a reading from the Torah, i.e., the Pentateuch; a reading from the prophets; a sermon. In Palestine, the Torah was read in sequence and divided into 154-175 sections arranged in a three year cycle. In Babylon, the custom was to read the entire Torah in a cycle of one year. Once the passage was read, another person translated the Hebrew text into Aramaic, and the same was done for the prophetic passages.

Just when readings from the prophets were introduced is not clear, but at least in NT times this practice was established. However, there was then no fixed cycle for the prophetic passages. Jesus read Isa 61:1 ff. which was never assigned for official reading (cf. Lk 4:17-20). After the reading came the sermon for which the preacher was seated (Lk 4:20). Frequently the sermon took the form of an extended paraphrase, or the speaker linked a series of texts together like a string of pearls. Both types of presentation tended to be monotonous, and the admiration for Jesus' way of preaching (Mt 7:28) is understandable. After the sermon the roll of the prophets was replaced in its closet, and the service came to an end. Sometime between A.D. 70-100 the sermon was separated from the rest of the service and formed part of a distinct meeting.—J. J. C.

1110. G. DELLING, "Die Altarinschrift eines Gottesfürchtigen in Pergamon," *NovTest* 7 (2, '64) 73-80.

A small white marble altar at Pergamum, dedicated to *theos ho kyrios*, evidently contains a confession that the God of the Hebrews (*ho kyrios*) is the only true God. Because Jews admitted only one altar and that at Jerusalem, the author of this inscription would not be a Jew but "one who feared God." The inscription also speaks of a lamp, and in NT times lamps had significance for the Jewish liturgy. The Dedication of the Temple was called the Feast of Lights. Light was a designation used for the Torah (Prov 6:23), etc. These ideas may not have been in the mind of the one responsible for the inscription, but at least he was confessing belief in Him who is the light (Ps 27:1).—J. J. C.

1111. K. HRUBY, "La Synagogue dans la Littérature rabbinique," *OrSyr* 9 (4, '64) 473-514.

According to Philo and Josephus, the synagogue was supposed to have originated with Moses, and an echo of this belief is found in Acts 15:21. The purpose of the synagogue was chiefly liturgical, not educational. The *Beth hamidrash* was the place of higher instruction, but the synagogue was regularly used for elementary schooling. Not a few of the synagogues were located near

the water, and some thought the site was chosen for purifications and for proselyte baptism. But the explanation seems to be rather the desire for separation from the environment and defilement of pagan cities. Archaeology and rabbinic documents provide data on the structure, the furnishings and the functionaries of the synagogue.

Women were exempt from taking part in the synagogue service, not because women were regarded as inferiors but because of the high reverence for them as wives and mothers. Whether or not during the time of the Exile the synagogue became a substitute for the Temple, there was no essential conflict between the two institutions. In fact, rabbinic documents speak of a synagogue within the Temple area. When we turn to the Christian Church, there is no doubt that the synagogue service influenced the Christian liturgy, and the extent of this influence is greater than envisaged in 1921 by H. Leclercq (*Dictionnaire d'Archéologie Chrétienne*, 4, cols. 2281-2282).—J. J. C.

1112. A. F. J. KLIJN, "The Letter of Aristeas and the Greek Translation of the Pentateuch in Egypt," *NTStud* 11 (2, '65) 154-158.

The *Letter of Aristeas* was written for Jews to defend an already existing Greek translation of the Law against a later and, in the author's view, less accurate one. The accuracy of the existing translation was due to the fact that it had been made from a Judean MS written in the proper script and language; this had to be defended against a potential revision based upon "carelessly rendered" Alexandrian MSS.—G. W. M.

1113. H. MANTEL, "Ordination and Appointment in the Period of the Temple," *HarvTheolRev* 57 (4, '64) 325-346.

A well-known statement of R. Abba in the Jerusalem Talmud attributes the historical origins of ordination, or more precisely of "appointment," to R. Johanan b. Zakkai. On the other hand, the Babylonian Talmud bases ordination on Num 27:23 "and he (Moses) laid his hands upon him (Joshua)." There are several problems connected with the matter which seem to be solved if we assume that there were during the period of the Temple two separate institutions: (1) the appointment of official urban judges, particularly for cases involving fines and capital punishment, and (2) manual ordination authorizing an advanced student to teach in public, to decide matters of a legal and ritual nature, and perhaps also to judge financial cases not involving fines. This latter ordination was not an official government appointment but was under the supervision of the Pharisees.

During the period of the Temple it seems that a teacher would customarily lay his hand on his student's head in granting him permission to teach and to expound the Torah in public. This custom is confirmed from the NT mention of the elders and leaders of the sect placing their hands on their students (cf. Acts 6:6; 1 Tim 4:14; etc.). It may be concluded, therefore, that the term *semikah* was used to designate the ordination of sages, at least during the period of the Temple.—J. J. C.

1114. W. PLAUTZ, "Die Form der Eheschliessung im Alten Testament," *ZeitATWiss* 76 (3, '64) 298-318.

"The point of departure is the question of whether the Israelite marriage contract, in which the father of the betrothed bride received from the betrothed bridegroom or his father a dowry of money (*mohār*), or as a substitute a performance of service, is to be understood as a purchase. Against the interpretation as a purchase in a financial or business sense, fundamental considerations are employed, works of J. Pedersen, M. Burrows, and J. Koschaker are reviewed, and individual observations from the Old Testament are discussed. From this it results that *mohār* is to be understood as a gift which compensates the loss which the family of the betrothed bride suffers by the marriage. The Israelite man, just as the man of the Ancient Orient in general, was not conscious of buying a wife." [English summary in *ZeitATWiss*.]

1115. B. SALOMONSEN, "Einige kritische Bemerkungen zu Stauffer's Darstellung der spätjüdischen Ketzer gesetzgebung," *StudTheol* 18 (2, '64) 91-118.

A very detailed examination is made of chap. 10 of E. Stauffer's *Jerusalem und Rom* (1957), the chapter which deals with the Jewish legislation concerning heretics. Stauffer uses his sources in such a way that many things are presented as simple facts which are actually very debatable hypotheses. He himself calls the study a sketch, but in its present form the sketch is defective as history and, if used as a basis for judging the trial of Jesus, is tendentious.—J. J. C.

1116. J. STIASSNY, "Le sabbat dans la piété juive," *BibVieChrét* 61 ('65) 44-56.

Rabbinic and Jewish liturgical sources show high regard for the Sabbath and for its fitting observance.

1117. V. A. TCHERIKOVER, "Was Jerusalem a 'Polis'?" *IsrExpJourn* 14 (1-2, '64) 61-78.

Historians such as E. Schürer, A. Schalit and H. Dessau have credited ancient Jerusalem with a typically Greek legal-political structure, but an examination of all available literary, historical and chronological evidence refutes their position. A *dēmos*, *boulē* and *archontes* were characteristic features of a Hellenistic *polis*. These terms do occur in the sources but are used so loosely, especially in Josephus, that these documents are inconclusive on this point and as primary evidence are without value. Historically, one cannot find in Jerusalem a regulated assembly of the people equivalent to a *dēmos*; the Jewish Sanhedrin traditionally did not act as a *boulē*; and the high priests were chosen from the noble families and not elected as *archontes*. Jerusalem also lacked even the supporting institutions of a *polis*, the *gymnasion* and *ephēbeion*. Moreover, only Herod the Great and Agrippa I have been suggested as rulers who would have made Jerusalem a Greek *polis*, but the evidence does not favor either one. Finally, despite extensive excavations, no archaeological evidence gives any support to the theory that ancient Jerusalem was a *polis*. (The paper was originally published in *El* 1 (1951) 94-101 [in Hebrew].)—D. M. B.

1118. M. F. THELEN, "Jewish Symbols and 'Normative Judaism'," *JournBibRel* 32 (4, '64) 361-363.

In his various writings E. R. Goodenough has successfully challenged the picture of normative Judaism which considers that in ancient times the basic motive of all Jews was the total rejection of pagan religion. Actually the symbolism on the graves and in the synagogues tells us that the Jews everywhere shared in the pervasive longing for immortal life after death or for mystical experience (as with Philo), while having faith that these desires were to be realized through the religion of the Torah. Goodenough has confirmed his position by his recent work, *Jewish Symbols in the Greco-Roman Period*, Vols. IX-XI. *Symbolism in the Dura Synagogue* (1964).—J. J. C.

1119. W. WIRGIN, "The Menorah as Symbol of After-Life," *IsrExpJourn* 14 (1-2, '64) 102-104.

It would be inaccurate to think that Judaism places little stress on a future life, as has been sometimes asserted with regard to the Jews buried in the catacombs. Interest in a future life is particularly evident in those representations in which the Menorah was intended to symbolize the continuation of life after death, a function apparently symbolized in pagan art by Aphrodite emerging from the sea. The Menorah design would convey the same idea that pagan art did by its representation of the birth of Aphrodite in a shell.—J. J. C.

Judaism, cf. §§ 9-829; 9-1101.

Gnosticism—Nag Hammadi Manuscripts

1120. M. H. DURSO, "The Gospel According to Thomas," *BibToday* 1 (16, '65) 1067-74.

The article discusses the discovery of the document, its contents, its possible sources and its value, concluding that the number of authentic sayings is likely to be extremely small.

1121. G. W. MACRAE, "The Coptic Gnostic Apocalypse of Adam," *Heyth Journ* 6 (1, '65) 27-35.

A. Böhlig in his edition of the *Apocalypse of Adam* (*Koptisch-gnostische Apokalypsen aus Codex V von Nag Hammadi*, 1963) has suggested that this work affords an example of a genuine pre-Christian Gnosticism containing a redeemer myth. The contents of the work are summarized here, and the basis of this claim is investigated. The work contains no reference that must unmistakably be called Christian, and it would be strange for Gnostics deliberately to eliminate traces of Christianity. The *Apocalypse* provides evidence less of an Iranian redeemer myth than of a Jewish one: it appears to be a sort of Gnostic midrash on the Deutero-Isaian Servant Songs. The *Testament of Levi* is adduced as evidence that such a development was at least possible in sectarian Jewish circles. But until all the Nag Hammadi materials are available, such analyses as this must remain tentative.—G. W. M. (Author).

1122. A. D. Nock, "Gnosticism," *HarvTheolRev* 57 (4, '64) 255-279.

In current usage the term "Gnosticism" includes especially three elements: a preoccupation with the problem of evil, a sense of alienation and recoil from man's environment, and a desire for special and intimate knowledge of the secrets of the universe. Under these aspects the background of Gnosticism is examined in Judaism and in Greek thought. What we call Gnosticism seems to be the aggregate of a series of individualistic responses to the religious situation—the responses, moreover, of men who in many cases did not think of themselves as in any way deviationist. The crystallization of what came to be orthodoxy was a gradual process, a progressive elimination of ideas which proved unacceptable.

Much has been learned from some forty Gnostic books recently discovered in Egypt. Yet in justice to Irenaeus, Hippolytus and Epiphanius, we should say that we are still indebted to them for the anatomy of Gnosticism. "They give us the bone structure; the new texts put much more flesh on it." The relation of the new texts to the NT seems to vindicate completely the traditional view of Gnosticism as Christian heresy with roots in speculative thought. Much of this "heresy" probably revolved around varieties of Judaism and around reaction to Judaism. And this "heresy" arose at a time when orthodoxy had not yet taken shape by conflict and contrast.

Many scholars today postulate the existence of *die Gnosis*, but the "overwhelming probability is that there was no such thing" as a Gnostic church. It is at most possible that at Corinth, as at Colossae, individual Christians came into contact with esoteric Judaism. In general apart from the Christian movement there was a Gnostic way of thinking but no Gnostic system of thought. "Certainly it is an unsound proceeding to take Manichaean and other texts, full of echoes of the New Testament, and reconstruct from them something supposedly lying back of the New Testament." Gnosticism had its antecedents in Judaism and in Greek thought. Any contribution which Persia made was through Greek and Jewish channels.—J. J. C.

Archaeology

1123. R. NORTH, "Keeping Up-to-date on Biblical Excavations," *BibToday* 1 (16, '65) 1061-66.

After describing the various periodicals and surveys which are concerned with biblical archaeology, the author summarizes recent discoveries in Jerusalem, Gibeon, Samaria, Ta'anak, Gibeon, Caesarea, Masada and Azotus.

1124. E. PAX, "Archäologie und Exegese," *BibLeben* 5 (4, '64) 256-266.

Though the article deals mostly with the OT, the following items have relevance for the NT. (1) Mt 2:16-18. According to J. Jeremias, Rachel's tomb near Bethlehem was not a memorial monument but the grave of a Jewish Saint in which she was considered to be personally present and bewailing the slaughter

of the children. (2) Jn 5:2-9. Recent excavations have indicated that the cult of Aesculapius was connected with the pool of Bethzatha. (3) 1 Cor 6:20. The Pauline concept of redemption is contrasted with the ancient custom whereby a slave purchased his freedom by gifts made to the temple. (4) Mt 16:18. Some hints are given for understanding the background of the term "rock" as applied to Simon Peter.—J. J. C.

1125. A. RIDOUARD, "Notre lecture de la Bible et l'archéologie," *BibVieChrét* 60 ('64) 38-45.

With pastoral concern the author considers how the fruits of archaeological research may be employed in presenting the Bible to the people and may help in the devotional reading of the Scriptures.

1126. L. SABOURIN, "Archeological News," *CathBibQuart* 27 (1, '65) 47-51.

Of NT interest is the brief discussion of work done in Jerusalem.

1127. R. H. SMITH, "The Household Lamps of Palestine in Intertestamental Times," *BibArch* 27 (4, '64) 101-124.

The material is grouped under three headings: the Hellenistic lamps; the lamps in the Seleucid and early Hasmonaeon times; lamps at the end of the Hellenistic age. "There can be no doubt that the Qumran potter was a brilliant artisan and innovator."

1128. V. VILAR, "Crónica arqueológica de Palestina," *EstBíb* 23 (2, '64) 173-197.

A survey of Palestinian excavations and explorations and of the MSS and inscriptions discovered.

DEAD SEA SCROLLS

1129. A. DECROIX, "'Autour de la Bible.' Les textes de Qumran," *BibTerre Sainte* 70 ('65) 22-23.

Two volumes in the collection "Autour de la Bible" present translations of some of the Dead Sea Scrolls with notes and very good indexes. The volumes are: J. Carmignac, P. Guilbert, *Les textes de Qumran traduits et annotés*, Vol. I (Paris: Letouzey, 1961), 284 pp.; J. Carmignac, É. Cothenet, H. Lignée, Vol. II (1963), 400 pp.—J. J. C.

1130. H.-W. HUPPENBAUER, "Enderwartung und Lehrer der Gerechtigkeit im Habakuk-Kommentar," *TheolZeit* 20 (2, '64) 81-86.

Some parts of the commentary which describe the last times, especially 2:1-10 and 7:1-8, hold the key to the author's method of interpretation and contain very important theological and eschatological teaching and valuable data on the role of the Teacher of Righteousness. He was not considered the Messiah, and in the eschatological judgment he fades into the background while the community

becomes all-important. The elect will be saved, will be the leaders and commanders and will inherit the land of Israel. At present the Teacher calls men to decision, but in the future, along with God, it is the community that exercises judgment and lordship. A striking parallel to this idea is found in Dan 7:27: in the court of judgment the people of the saints are given dominion and honor. Also, Daniel, especially Dan 9, manifests the same hermeneutical tradition as is found in the Habakkuk Commentary.—J. J. C.

1131. M. R. LEHMANN, "Identification of the Copper Scroll Based on Its Technical Terms," *RevQum* 5 (1, '64) 97-105.

The copper scroll does not refer to the Temple treasures nor to any hoards which were accumulated while the Temple was functioning but lists the treasures accumulated from a period following the destruction of the Temple in A.D. 70. Quite possibly during the years leading up to the Bar Cocheba revolt, hopes were kept alive for the speedy rebuilding of the Temple not only as a political and religious force but also as a legal factor in the official domain of halakah. Accordingly accumulated redemption funds were systematically stored away for the time when they could once more be legally and politically delivered to Jerusalem or to the Temple as intended by the donors. For this purpose, a detailed inventory such as is contained in the copper scroll was obviously required.—J. J. C.

1132. P. ROSSANO, "Hymni ad Mare Mortuum reperti latine redditi," *VerbDom* 42 (6, '64) 285-299.

The editor of *VerbDom* draws the attention of Scripture scholars to the smooth and polished Latin version of some of the Qumran hymns published in the literary periodical *Latinitas* in 1963-64 by P. Rossano, an official in the Papal Chancellery. Four specimens are given: 1QH 2:20-30; 1QH 3:19-36; 1QH 5:5-19; 1QH 7:26-33.—J. F. Bl.

1133. C. ROTH, "Qumran and Masadah: A Final Clarification Regarding the Dead Sea Sect," *RevQum* 5 (1, '64) 81-87.

During his excavation of Masada, Y. Yadin discovered a quasi-liturgical text of Sabbath readings based on the "heretical" calendar of Qumran. Previously other fragments of the text had been found at Qumran. Yadin's explanation was that the document did not originate at Masada but was brought there from Qumran by Essene fugitives. However, this explanation can stand only if one can prove that the Essenes, or many of them, abandoned their pacifist principles and took part in the war against Rome. If the document was not brought from outside, it emanated originally from Masada, and the conclusion would be that the Qumran sect must be equated with the Zealots.

(In an appended "Note personnelle" [pp. 87-88], J. Carmignac observes that the "heretical" calendar was followed by several groups and not only, as Roth seems to assume, by the Zealots of Masada and by the Qumranites.)—J. J. C.

1134. S. ZEITLIN, "History, Historians and the Dead Sea Scrolls," *JewQuart Rev* 55 (2, '64) 97-116.

The Scrolls were not composed by Zealots, as C. Roth believes [cf. § 9-381], nor by Judean Christians in the middle of the second century, as I. Baer of the Hebrew University claims in *Zion* 29 ('64) 160 ff. The archaeologists and theologians who maintain that the Scrolls are ancient consistently ignore the many arguments which the present author has proposed to prove that these documents "were written by semi-literate persons and are not a subject for historians."

Qumran, cf. § 9-816.

ERRATA

The final sentence of the abstract § 9-237 should read: "Eternal death extended its domain from Adam to Moses also over those who did not sin against the Law, and that happened *because of their affinity* (*epi tō homoiōmati*) with the sin of Adam, the type of the future Adam."

The Biographical Note on Rev. D. E. H. Whiteley [cf. *NTA* 9 (2, '65) p. 264] should have indicated that he has been chaplain, fellow and tutor at Jesus College, Oxford, since 1947.

BOOKS AND OPINIONS

INTRODUCTION

The Cambridge History of the Bible. The West from the Reformation to the Present Day, ed. J. S. Greenslade (New York—London: Cambridge University Press, 1963), x and 590 pp., 48 plates. [See also § 8-1191r.]

1135r. B. M. METZGER, *JournBibLit* 83 (4, '64) 448-450.

The volume presents a wide range of material. Some overlapping is inevitable, and W. Neil and A. Richardson, e.g., go over somewhat the same ground in tracing the rise of modern biblical scholarship. But the former emphasizes literary aspects and the latter theological aspects. A marked opposition is evident between the Roman Catholic viewpoint set forth by F. J. Crehan and that of the other contributors. For example, his discussion of Catholics and Bible Societies reflects the position of 19th-century papal Encyclicals condemning the random distribution of the Bible. Despite the abundance of topics treated, there are some surprising omissions. An instance is the richly informative chapter on the printed Bible which says nothing of the so-called "hieroglyphic Bibles" or of Bibles in Braille. In general, however, the contributors have assembled the fruits of literally thousands of studies and have written essays that are on the whole balanced, accurate and interesting.—J. J. C.

R. M. GRANT, *A Historical Introduction to the New Testament* (New York—Evanston, Ill.: Harper & Row, 1963), 447 pp. [See also § 9-729r.]

1136r. R. W. FUNK, *JournBibLit* 83 (4, '64) 432-433.

Part One, which deals with the principles of interpretation, manifests the tension characteristic of current NT study and raises a degree of expectation which is not fulfilled in the other parts. Part Two moves largely within the spectrum of a conventional introduction. Part Three deals with NT history and theology. According to G, the Church is the primary historical reality which stands behind the literature, the substratum which binds the NT together. The unity which underlies the diversity is given the name "Church." As an answer to a theological problem this is not a historical judgment but a theological opinion. Consequently the work is influenced in various and subtle ways by a major theological premise often reiterated. In keeping with this view, G considers the tradition of the Fathers of great weight, if they are orthodox, and he finds little of worth in the apocryphal Gospels and Acts. Because of the predilections indicated and the absence of practically all references to current literature and discussion, "the *Introduction* bears the author's own peculiar stamp too strongly to be widely serviceable." However, the reviewer has

found G provocative at a number of points and is "especially attracted to his daring."—J. J. C.

The Greek New Testament, being the text translated in the New English Bible, 1961, ed. R. V. G. Tasker (New York: Oxford University Press and Cambridge University Press, 1964), xiii and 445 pp.

1137r. A. F. J. KLIJN, *NTStud* 11 (2, '65) 184-185.

The committee adopted the widely advocated eclectic method for reconstructing the Greek text, and the application of the method has on the whole been carefully and wisely carried out. Generally speaking the resultant text does not greatly differ from Nestle. Where the entire committee approved a reading not found in Nestle, no footnote is given. Where only a majority approved, a note is added. Seven striking examples are given of unanimously adopted non-Nestle readings, e.g., Mt 1:18 *Iēsous* omitted; Mt 5:11 *pseudomenoi* omitted; Mt 10:19 *pōs ē* omitted. Most of these readings are not very important, "but we see no good reasons to prefer them to the text in Nestle."

Where only a majority approved a reading, the reasons given are at times not convincing, e.g., Mk 8:38; 10:40. One result of applying the eclectic method has been to vindicate the high esteem for the Egyptian text. Nevertheless, it would have been helpful to have a list of readings which deviate from Nestle and which could serve as a starting point for further discussion and lead to a generally adopted text of the Greek NT.—J. J. C.

1138r. B. M. METZGER, *Classical Journal* 60 (4, '65) 180-182.

In evaluating this volume one must differentiate between T's work, which was chiefly a mechanical process, and the text-critical decisions of the NEB panel of translators. Many factors made T's task a difficult one. The text underlying the NEB is a curiously eclectic one. Also, the NEB's free renderings make it impossible at times to decide whether or not T's text is the one followed by the translators. Nevertheless he has been conscientious and painstaking in producing what is perhaps the nearest attainable form of Greek text that lies behind the NEB.

On the other hand, the textual decisions of the translators are occasionally surprising, e.g., the adoption of the longer reading in Lk 10:22; the acceptance in Rev 22:21 of a reading found in some Vulgate MSS but in no Greek witness (here T had to invent a Greek text). Further, T's edition provides no indication of the exceedingly slender evidence supporting the text followed in Lk 19:37 and Mt 10:19. And the Bodmer Papyri have not been utilized. Consequently this edition "represents a stage of text-critical scholarship that is, unfortunately, not quite up to date," and the reader must go elsewhere to learn how far the oldest witnesses do or do not agree with the NEB text.—J. J. C.

W. HARTKE, *Vier urchristliche Parteien und ihre Vereinigung zur Apostolischen Kirche*, I and II, Deutsche Akademie der Wissenschaft zu Berlin, Schriften der Sektion für Altertumswissenschaft 24 (Berlin: Akademie Verlag, 1961), xiv and 792 pp. [See also § 8-764r.]

1139r. G. BERTRAM, *TheolLitZeit* 89 (11, '64) 837-842.

The entire work here presented is the result of extensive and deep learning, indefatigable toil and scientific accuracy. Not all, however, will accept the author's conclusions. Many will fail to follow him when he identifies John Mark with John the Apostle, with the beloved disciple and with the elder of Ephesus. Also, not a few will question the statement that a true follower of Jesus today must be a socialist, but H is correct in holding that the social gospel is not in contrast with NT teaching but quite in accord with it.—J. J. C.

B. M. METZGER, *The Text of the New Testament. Its Transmission, Corruption, and Restoration* (New York: Oxford University Press, 1964), xii and 268 pp., 16 plates. [See also § 9-730r.]

1140r. K. W. CLARK, *JournBibRel* 33 (1, '65) 71-72.

The volume is "a completely trustworthy account of source materials, history of criticism, and textual theory and practice. As a survey, it assembles successfully an array of information from Kenyon, Scrivener, Gregory, and others. It is enlivened with manifold insights of the author himself, and enriched by valuable footnotes and bibliography. As a compact textbook in didactic style, with a content informative and entertaining, it is the best such volume available today."

Even in a book of this high quality, factual difficulties occur, and several are here given. Among them are these two. The description of P⁶⁶ as "mixed" seems strange, since P⁶⁶ was 150-250 years prior to the MS copies which contain the texts forming the mixture. Also, the traditional attitude is evident (p. 106) toward the "boast" of the Elzevir brothers that they presented "the text accepted by everybody." Actually this was the truth and a justifiable claim in 1633.—J. J. C.

S. NEILL, *The Interpretation of the New Testament 1861-1961. The Firth Lectures, 1962* (New York—London: Oxford University Press, 1964), vii and 360 pp. [See also § 9-390r.]

1141r. S. G. F. BRANDON, "A Century of New Testament Scholarship," *Mod Church* 8 (2, '65) 163-164.

Bishop Neill's book presents in lucid style a mass of information that will give the student a useful insight into NT scholarship during the last century. Some

surprising gaps, however, are apparent, three of them being serious defects because they concern matters of fundamental import for a proper understanding of Christian origins. (1) The statement is made (p. 53) that bitter hostility to Paul is a later 2nd-century development of Judaic Christianity. Here N neglects 2 Cor 11; Gal 1—2 and Acts 20:17-38, "passages which attest the complete opposite to his view." (2) The suggestion that Gnosticism could have had significant influence on Christian origins is dismissed with the assertion that there is no evidence of a pre-Christian heavenly redeemer. This statement ignores the evidence of the Osirian mortuary cultus recently presented by the reviewer in *The Savior God* (1963) 17-36. (3) The most serious ignoring of a fundamental issue is revealed by the absence of "Zealots" in the volume's index. No attention is paid to the work of R. Eisler, P. Winter, the present reviewer or to M. Hengel's *Die Zeloten*.—J. J. C.

1142r. F. L. MORIARTY, *Gregorianum* 46 (1, '65) 124-127.

The author's intense interest in NT scholarship, coupled with his gifted literary style, makes this a book which can be enthusiastically recommended. There are some gaps, as is inevitable. Germany and England are the foci of interest, and scant attention is paid to French and American work or to recent Catholic studies. An unusual gift for individualizing personalities makes scholars who were hardly more than names come to life in these pages. This holds especially true of Westcott, Hort, Streeter, Hoskyns and most of all of J. B. Lightfoot (cf. p. 32). The progress and the setbacks of NT scholarship during the past century are here admirably presented, and the guidance N offers to the student is prudent, sure and encouraging.—J. J. C.

GOSPELS

H. ANDERSON, *Jesus and Christian Origins. A Commentary on Modern Viewpoints* (New York: Oxford University Press, 1964), xiv and 368 pp. [See also § 9-728r.]

1143r. H. H. GRAHAM, *TheolToday* 21 (4, '65) 529-531.

A thorough, well-documented analysis of contemporary NT scholarship is given before the author presents his own interpretation of the NT documents. In discussing the problem of the Jesus of history, certain dangers are isolated: losing Jesus' originality in the historical background or in the witnessing community; so emphasizing the historical Jesus as to underrate the kerygma; developing a view of *Heilsgeschichte* such as seems unrelated to "ordinary" history; etc. Also, the author denies that a rigid distinction can be maintained between *Historie* and *Geschichte*, and he rightly deplores the loss of the humanity of the Son of God in the existentialist interpretation.

There are some weak points. The criticism of the new quest is acute, but no methodology is offered as clear and as explicit as that of the new quest. At times, the author does not "seem sensitive to the question of what *kind* of prediction

is involved" in the so-called titles of Jesus. Finally, expressions of continuity are stressed without observing that precisely the same problems of history and faith are found in the OT writings to which the NT writers appeal. "There are problems about the Joshua of history as well as about the Jesus of history."
—J. J. C.

F. HAHN, *Christologische Hoheitstitel. Ihre Geschichte im frühen Christentum*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 83 (Göttingen: Vandenhoeck & Ruprecht, 1963), 442 pp.

1144r. W. KOESTER, "Zur Geschichte der christologischen Hoheitstitel," *Scholastik* 40 (1, '65) 91-103.

E. Käsemann was not guilty of exaggeration when he described H's work as *the* Christology of present-day German scholarship. The book is a masterly survey, the author's judgments are well-balanced, and he has definitely contributed to the advance of scholarship in this field. "Early Christianity" is restricted to a study of Mark's Gospel. A very detailed summary is here given of H's treatment of the following titles: Son of Man, *Kyrios*, *Christos*, Son of God, the eschatological prophet. The results of this study on Mark will need to be supplemented by others on Paul, John, etc. At least the work makes it clear that Mark has a theology or a proclamation in which the Church gives an interpretation of Jesus' life and death. Thus even before and in the NT writings there is something resembling a teaching office in the Church.

The development of the Christological titles as presented by H is a convincing proof that a teaching office existed in the early Church. The volume also raises further questions. Who would have been responsible for ascribing to Jesus of Nazareth titles such as Lord and Son of God? Hardly anyone today would appeal to a faceless "community theology" as the explanation. The name of Peter naturally suggests itself as of one who would have been prominent and influential in this matter. Another vital question is: Where does this teaching tradition reside today?—J. J. C.

1145r. P. VIELHAUER, "Ein Weg zur neutestamentlichen Christologie? Prüfung der Thesen Ferdinand Hahns," *EvangTheol* 25 (1-2, '65) 24-72.

The author is not influenced by any apologetic interest that would derive Christology from the consciousness of Jesus. Furthermore, H has surveyed and evaluated a vast amount of literature, although some important work on *kyrios* has been overlooked. In general, the book's methodology causes trouble. It is not clear what H means by early Christianity, and in orienting the study around the titles some concepts, e.g., pre-existence, are left practically untouched. Two defects in particular may be mentioned. (1) The tradition of the life of Jesus is not distinguished from the kerygma tradition. (2) A one-sided preference is

shown for the Synoptic data with a consequent neglect of the pre-Pauline material discoverable in the Epistles.

On the whole, the volume gives an incomplete history of the tradition of the earliest Christological concepts. It does not meet the questions posed by the antiquity and the meaning of Gentile Christianity. The problem raised by W. Bousset's *Kyrios Christos* (1913) is not answered but simply ignored. Apart from many valuable comments on the Christology of Hellenistic Jewish Christianity, H's work does not add much historically or theologically to Bultmann's treatment of the subject in his theology of the NT.—J. J. C.

X. LÉON-DUFOUR, *Les Évangiles et l'histoire de Jésus*, Parole de Dieu (Paris: Éditions du Seuil, 1963), 526 pp. [See also § 9-739r.]

1146r. P. BENOIT, *RevBib* 71 (4, '64) 594-598.

With special competence and with a wealth of documentation the author has presented a vast panorama on a crucial theme. No doubt some points are not adequately treated, and the volume suffers from its excess of riches. Perhaps L-D could have carried his inquiry further and taken up the concept of history itself. Does the historical include only what is subject to human experience and can be interpreted by reason? Could not facts be called historical, real facts which result from God's intervention in the world and which have effects perceptible by the senses and which, nevertheless, in their profound reality transcend man's experience? For instance, the discovery of the empty tomb can be a fact of history; and so also can the apparitions of the risen Christ, at least as regards their sensible manifestations. But what is to be said of the Resurrection itself, the spiritualization of the body of Jesus by which He entered into the eschatological world? The Resurrection certainly transcends our sensible experience, but is it not a supreme reality, truly historical or rather suprahistorical? Here we come to the basis for the possibility of the supranatural historical, i.e., of the action of the transcendent God in the contingent affairs of men.—J. J. C.

Matthew

W. D. DAVIES, *The Setting of the Sermon on the Mount* (New York—London: Cambridge University Press, 1964), xvi and 547 pp. [See also § 8-1202r.]

1147r. S. G. F. BRANDON, "Matthaeian Christianity," *ModChurch* 8 (2, '65) 152-161.

According to D, Pharisaic Judaism, centered at Jamnia, was the *Sitz im Leben* for Matthew which was composed nearby, possibly in Syrian Antioch or in Phoenicia. Thus he rejects the reviewer's thesis (*The Fall of Jerusalem and the Christian Church*, 2nd ed., 1957) that Matthew originated at Alexandria about A.D. 85 in a situation created by the Jewish catastrophe of A.D. 70. In Alex-

andria the Christians would have had to defend their religious position not only against the Jews but also against Gentile Christians with their basically Pauline thesis that Israel's spiritual pre-eminence had been lost with Christ's death, a fact significantly confirmed by the destruction of Jerusalem. The author argues against this thesis and tries to reduce the anti-Pauline character of Alexandrian Christianity (1) simply by minimizing the importance of Paul, (2) by denying any fundamental difference between Paul and the leaders of the Church at Jerusalem, (3) by reducing the important influence which the Jewish catastrophe of A.D. 70 exerted upon the Christian Church.

But against (1) it can be argued that D's treatment does not do justice to several facts, e.g., the curious state of the Pauline corpus and the fact that the author of Acts knew that Paul's position had been undermined after his death (Acts 20:17-38). In (2) D plays down the dispute of Gal 2:11 f., the existence of a Petrine party at Corinth and the pre-eminence of James at Jerusalem. As for (3), one can show that the NT documents group themselves significantly on either side of the climactic year A.D. 70. Now Matthew clearly depends upon Mark which all evidence shows was written as an answer to the events of A.D. 70. Mark took the Jewish tradition which regarded Jesus as the Messiah of Israel and in the light of the Jewish revolt refashioned it and presented Jesus as the divine Savior of mankind as Paul conceived Him. Finally, D neglects some important facts which are inconvenient for his theory.—E. O'F.

1148r. N. PERRIN, *JournRel* 45 (1, '65) 54.

The volume is really composed of two books, one dealing with Matthew's purpose and theology, the other with the ethical teaching of the historical Jesus, and the combination has unfortunate consequences. First, much necessary material is omitted for lack of space. Thus D holds that Jesus thought of Himself as the Messiah (p. 430), but the evidence needed for the statement is not presented. Secondly, parts of the book have not been brought up to date. The discussion of Q, e.g., fails to take account of H. E. Tödt's study of Q's theology in his *Der Menschensohn in der synoptischen Überlieferung* (1959), and the discussion of the transition from the teaching of Jesus to the theology of the Church does not note the recent articles by Käsemann, Fuchs and Ebeling. On the other hand, among the book's merits are its treatment of the Jewish background of Matthew's theology and the suggestion that the Sermon may be a Christian answer to Jamnia. "Finally, so great is Davies' mastery of the Jewish material that to read this book is in itself an education in first-century Judaism." —J. J. C.

1149r. L. POIRIER, *CathBibQuart* 27 (1, '65) 57-59.

The largest part of the book (pp. 109-414) shows D at his best, handling an enormous bulk of material through which he leads us at a slow pace, gathering everything which could be relevant to his inquiry. A general consideration of the work suggests two questions. Would not D's method have more value, if he had given a thorough analysis of the trend of thought of the Sermon from a

purely literary point of view? Before arriving at the setting, would it not be necessary to look first at the making of the Sermon? The second question is more fundamental. Should there not be an examination of the NT background itself, since our Matthean material is not the oldest in the Church? For example, the search for Jesus presented as a new Moses could have led to many texts in Acts, especially the sermons of Peter and Stephen, or some considerations of Paul which point out the parallel quite vigorously. However, these questions do not diminish our admiration for this "wonderful example of the use of all available sources to arrive at a complete understanding of Mt."—J. J. C.

P. GAECHTER, *Das Matthäus-Evangelium. Ein Kommentar* (Innsbruck—Munich: Tyrolia-Verlag, 1964), 978 pp. [See also § 9-742r.]

1150r. M. ZERWICK, *VerbDom* 42 (5, '64) 261-268.

Of the volume's many valuable contributions the most notable is the study of the Gospel's rhythmic structure which throws new light upon many passages, e.g., Mt 6:25-33. However, G appears too confident of his ability to detect the original rhythmic form of a pericope, and at times he draws conclusions which do not seem justified. Not enough credit is given to the Evangelist's own interests or to the influence of the early Church upon the formation of the material. At several points, G harmonizes the Gospel accounts to a surprising extent, but not from any conservative tendency, since in other matters he manifests an unusual liberalism. Yet the reader may get the impression that G grants less to modern scholarship than does the recent instruction of the Biblical Commission. Tribute should be paid to the originality of the translation, to the author's familiarity with the Orient, and to the vivid descriptions of situations and events.—J. J. C.

John

U. BECKER, *Jesus und die Ehebrecherin. Untersuchungen zur Text- und Überlieferungsgeschichte von Joh. 7:53—8:11*, Beihefte zur ZeitNTWiss 28 (Berlin: A. Töpelmann, 1963), xii and 203 pp.

1151r. E. FASCHER, *TheolLitZeit* 89 (12, '64) 911-917.

The work is a revised and enlarged dissertation, fundamentally correct in its methodology and one which makes extensive use of the sources and of the best literature. The study confirms H. Grotius' thesis. In 1641 he suggested that the story of the adulteress was not Johannine but was derived from oral tradition and inserted later into the Gospel. The passage was admitted into John, B correctly maintains, without the approval of the Church authorities and against their protests. From a study of John's style E. Ruckstuhl discovered 50 Johannine characteristics, and not a single one is found in the adulteress pericope. R. Morgenthaller's word list also indicates the verses are not authentic. As F. Blass and H. J. Cadbury have pointed out, the passage has the greatest similarity to Luke's style.

The second part of the book investigates the extracanonical tradition. Papias appears to be the earliest witness of the passage which must have existed in the first half of the second century. It is not proved that Origen knew the verses, and they are not among the logia in the recently discovered *Gospel of Thomas*. Some affirm that in churches where strict discipline prevailed the pericope was not accepted as part of the Bible, but this solution is an oversimplification.

Three reasons are given by B for his belief that the story must have originated in the life of Jesus. (1) Only a debate between Him and the Pharisees on the penalty of stoning or strangulation could explain Jn 8:5. (2) Jesus here acts as a judge whose sentence contravenes the Torah. An incident of this nature would hardly arise later in the community. (3) The passage manifests none of the Synoptic tendency to make penance a condition for forgiveness. Jesus here acts with full power and forgives without any condition. In brief, the volume is a prudent and learned first publication in which the author shows great promise.—J. J. C.

R. BULTMANN, *Das Evangelium des Johannes* (17th ed.; Berlin: Evangelische Verlagsanstalt, 1963), xii and 623 pp.

1152r. E. HAENCHEN, "Das Johannesevangelium und sein Kommentar," *Theol LitZeit* 89 (12, '64) 881-898.

No other commentary manifests such extensive learning and such tireless striving to discover the meaning of the text and its message. The permanent value of B's interpretation appears from the examination of the commentary and from B's later writings on John. In order to establish the correct text B frequently resorts to inversions that must go back to the original MS. These inversions, which often consist of a sentence or a few verses, are unlikely since only inversions of some length would occur in the original whether it was a codex or a scroll.

The main interest lies in B's exegesis. Nine quotations are taken from B's writings and examined. [For convenience his position is indicated as "B," while Haenchen's critique is marked "H."] (1) B: John took over mythological language and demythologized it. H: Would John's readers be likely to realize that this was his intention? (2) B: In the Fourth Gospel Jesus is the sole revealer. H: Jesus there never calls Himself the revealer, and all His revelation is the work of the Father. (3) B: The man Jesus has nothing extraordinary about him in this Gospel. H: A surprising statement, since the miracles in John far surpass those of the Synoptics. (4) B: All Jesus' sayings are statements about Himself. H: Jesus wishes to make known the Father, and ultimately the Father is the subject even of the "I am" sayings. (5) B: Jesus reveals only that He is the revealer. H: If Jesus were revealing only the *Dass* and not the *Was* of revelation, there would be no reason for preferring faith in Jesus to faith in Simon Magus. (6) B: All salvation-history lies in the earthly life of Jesus. H: One could just as well say that all lies in the period after the earthly

life, since only then through the coming of the Spirit did faith appear. (7) B: In the historical Jesus what matters is the *Dass*, not the *Was*. H: The statement is not proved. (8) B: Because only the *Dass* was important, Jesus the proclaimer became the proclaimed. H: Jesus became the proclaimed because He appeared to Cephas. (9) The observations of B on the Johannine Easter account need to be supplemented.—J. J. C.

EPISTLES

E. JÜNGEL, *Paulus und Jesus. Eine Untersuchung zur Präzisierung der Frage nach dem Ursprung der Christologie*, Hermeneutische Untersuchungen zur Theologie 2 (Tübingen: Mohr-Siebeck, 1962), ix and 319 pp. [See also § 9-406r.]

1153r. H. GOLLWITZER, "Paulus und Jesus. Zu dem gleichnamigen Buch von Eberhard Jüngel, 2. Aufl. 1964," *EvangTheol* 25 (1-2, '65) 11-24.

The historian, even the secular historian, must be fascinated by this book whose timeliness surpasses even that of Bultmann's work. The survey of the pertinent material is concise and exact; the critique shows independence, and the writer thoroughly debates many topics which are often considered settled. Much advance has been made, but some points could be improved. How Jesus differs from a prophet is not made clear. The author speaks little of the OT as a preparation for Jesus, and the future of the kingdom does not seem sufficiently explained. Particular mention can be made of the atonement. The two speech-events of the proclamation of Jesus and of the theology of Paul are based on the atonement event which in itself is not a speech-event but an event of God's decree (*Sprüche*). It is not easy to explain how justification is grounded in, and dependent upon, the history of the cross and Resurrection, and J's brief discussion makes all the more evident how unsatisfactory the treatment of the atonement has been in the past decades. Herein lies the root of the difficulty concerning so many of our present theological problems.—J. J. C.

D. E. H. WHITELEY, *The Theology of St. Paul* (Philadelphia: Fortress Press, 1964), xvi and 295 pp.

1154r. J. BLIGH, *HeythJourn* 6 (1, '65) 78-80.

A really excellent piece of biblical theology is presented by a scholar who recognizes the shortcomings of the Apostle's thought and does not imagine that biblical theology can provide us with a gospel formulated to meet the needs and mentality of our own day. The author correctly maintains that Paul has no closely integrated theological system. For example, his theology of the Church may look intricate but in reality is not. Paul in effect says that the Church is the chief sphere of the activity of God in Christ, but this simple truth is expressed through a variety of metaphors which lend to the doctrine the appearance of complexity. Furthermore, biblical theology should not aspire to be more than a preliminary to systematic or kerygmatic theology because, as W states, many

of Paul's presuppositions are no longer accepted. Thus there is no room in modern cosmology for "powers and principalities," and we do not share the presupposition of the first fruits. On a few points the Catholic reader will differ from W's opinions, but these instances "will not prevent the book from being of very great value to Catholic students."—J. J. C.

2 Corinthians

K. PRÜMM, *Diakonia Pneumatos. Der zweite Korintherbrief als Zugang zur apostolischen Botschaft. Auslegung und Theologie*. Band II: *Theologie des zweiten Korintherbriefes*. Zweiter Teil: *Das christliche Werk. Die apostolische Macht. Theologie des zweiten und dritten Briefteils, Kap. 8-13. Quellenfragen. Auswertung und religionsgeschichtliche Sicherung* (Rome—New York: Herder & Herder, 1962), vii and 788 pp. [See also § 9-752r.]

1155r. J. SCHMID, *TheolRev* 60 (6, '64) 373-375.

The book is a mine of information whose use is facilitated by a 60-page index which is largely the work of P. Nöber. The author argues that the third part of the letter (cc. 10—13) has roots in the first part (cc. 1—7), and he adduces 6:14—7:1 as a proof. However, there are serious doubts that this passage really belongs to the Epistle or is even Pauline. The statement (p. 366) on the identity of the Church and the kingdom of God is astonishing. Much attention is given to the history-of-religions school toward which his attitude is overwhelmingly negative. Paul according to P was hardly influenced in any way by the Hellenistic world in which he lived. The large volume would be greatly improved if written more concisely and in simpler language.—J. J. C.

Pastorals

J. N. D. KELLY, *The Pastoral Epistles. I Timothy. II Timothy. Titus*, Harper's New Testament Commentaries (New York—Evanston, Ill.: Harper & Row, 1964), 264 pp. [See also § 9-753r.]

1156r. G. JOHNSTON, "Pro and Con," *Interpretation* 19 (1, '65) 56-59.

With admirable caution and with open-minded discussion of the problems, K presents the best recent statement of the case for the authenticity of these Epistles. He has little difficulty in showing that the common theory of Pauline fragments, especially in 2 Timothy, "is a tissue of improbabilities." However, (1) in discussing the question of authenticity, he does not sufficiently present the wealth of detail regarding style and vocabulary. (2) He fails to do justice to the cumulative force of the negative arguments. (3) He postulates for the non-Pauline elements a theory of secretaries that simply will not explain the homogeneity of the genuine Pauline letters with their dynamic, personal and polemical tone. The translation is quite first-rate, and on the whole the commentary is beautifully done. One could test the commentary at 1 Tim 2:9-15 on the place of women. Here K goes beyond the evidence of what "seemly

apparel" would mean for Paul. Actually the passage reflects a Puritan ethic that can hardly be reconciled with the historical Paul.—J. J. C.

Catholic Epistles

K. H. SCHELKLE, *Die Petrusbriefe—Der Judasbrief*, Herders Theologische Kommentar zum Neuen Testament, ed. A. Wikenhauser and A. Vögtle, Band 13, Faszikel 2 (Freiburg—Vienna: Herder, 1961), xxvi and 250 pp. [See also § 7-389r.]

1157r. J. MICHL, *BibZeit* 9 (1, '65) 143-145.

The volume is a worthy contribution to the series. According to the author, 1 Peter could have been written by Silvanus who expresses Peter's thoughts, or the letter may be pseudepigraphal and may date from the 90s. At least Peter did not compose the Epistle since it contains Pauline material and makes extensive use of the LXX. With many Catholics, S believes that 2 Peter is not authentic but was written at the end of the first or the beginning of the second century. The second century seems preferable. Jude is held to be a 2nd-century work by an unknown Jewish Christian.

While most of S's interpretations will be accepted, some can be debated. Thus *oikodomeisthe* (1 Pt 2:5) instead of being an imperative, is probably an indicative passive and thus a circumlocution for God's action. The implied sense is that it is God who makes the Christians a spiritual temple. Also, the discussion of the much disputed passage, 1 Pt 3:18-20, does not clarify the problem. Lastly, while S correctly holds that the sharing of the divine nature (2 Pt 1:4) is eschatological, he could have mentioned the widely held opinion that this sharing is by grace in the present life.—J. J. C.

BIBLICAL THEOLOGY

O. BETZ, *Der Paraklet. Fürsprecher im häretischen Spätjudentum, im Johannes-Evangelium und in neu gefundenen gnostischen Schriften*, Arbeiten zur Geschichte des Spätjudentums und Urchristentums II (Leiden—Cologne: Brill, 1963), ix and 242 pp.

1158r. H.-M. DION, "L'origine du titre de 'Paraclet': à propos d'un livre récent," *SciEccl* 17 (1, '65) 143-149.

The term "Paraclete," of Jewish origin, is recognized as signifying "defender," but why would a defender have the task of "recalling" what Christ said and of "announcing the things to come?" With B we admit that the title comes from the Jewish theme of a contest between two angels (Zech 3; Enoch; Jubilees), a contest further developed in the Qumran writings. Before God the prince of light (Michael) and the angel of darkness (Belial) dispute over men and exert influence over them by their respective spirits, one of which is the spirit of truth. This spirit enables the Teacher of Righteousness to explain the words of the prophets and to announce what is to come.

For John the Prince of Light and our Defender par excellence is Jesus who

ascends to heaven and drives out the accuser (Apoc 12; Jn 12:31). In John the Spirit of Truth is the Holy Spirit who, being a person (cf. Mt 28:19; 2 Cor 13:13), is also our defender (Jn 14:16). Despite B's opinion no trace of Qumran's Michael is found here. Though he appears in Apoc 12 (but the role of defender is taken over by Christ), the archangel is not mentioned in the more demythologized Fourth Gospel.—H.-M. D. (Author).

1159r. R. SCHNACKENBURG, *BibZeit* 9 (1, '65) 138-140.

An extensive field of comparative literature has been examined with special attention devoted to the Qumran writings. When discussing intercessors and intercession in the Qumran sect, B speaks of the Spirit of Truth and the Spirit of Error, of Michael and Belial, of the Teacher of Righteousness and his adversaries. Here the evidence hardly seems sufficient to place the Teacher on a level with the others mentioned. Dualism such as is met at Qumran is proposed as the *Sitz im Leben* for the Paraclete doctrine of the Fourth Gospel. While dualism deserves consideration, we should also include Christian experience and the conviction of the coming of the Spirit which give the Johannine doctrine its uniquely Christian stamp. In addition, B's distinction between the Holy Spirit and the Spirit of Truth does not seem to hold good for the Fourth Gospel. In brief, the work contains a wealth of information, but perhaps too much is explained by an appeal to Qumran.—J. J. C.

O. CULLMANN, *Die Christologie des Neuen Testaments* (3rd ed.; Tübingen: Mohr-Siebeck, 1963), xii and 352 pp.

1160r. G. BAVAUD, *RevThom* 64 (4, '64) 631-637.

The reviewer had occasion to express dissatisfaction with C's functional Christology (*Choisir* 1 [9-10, '60] 17-19), and C replied in the same journal, pp. 20-22 [cf. § 7-20]. He stated that the Christology of Chalcedon was not contrary to that of the NT, but was a development which took place outside the NT. It seems, however, that this development occurred within the NT since Phil 2:6 speaks of the form of God and John's Prologue contains the entire doctrine of Nicaea.

On this matter there is perhaps more than a verbal difference and misunderstanding between C and Catholic scholars. Recently some Protestants have understood by "substance" the usage which God makes of a thing. Thus F.-J. Leenhardt maintains that in the Eucharist, because the bread is ordained by God for a new purpose, the bread may be said to have a new substance, to be transubstantiated. This opinion seems based on a confusion between the formal and the final cause, a confusion evident when one applies the same terminology to baptism. In baptism, water is ordained by God for a new function, but the substance of water is not changed; there is no transubstantiation.

In his functional Christology, C appears to be thinking of the purpose of

revelation which is to manifest the history of mankind's salvation. In other words, God teaches us the distinction between the Father and the Son, not to satisfy our intellectual curiosity, but because the Word became incarnate to redeem us. But then C goes on to conclude that only during the time of revelation does the distinction between the Father and the Son have any meaning. This unfortunate assertion seems to imply that the value of Trinitarian distinctions depends on the usage God makes of His revelation. But the mystery of the Trinity exists independently of its manifestation to men. It is not the finality of the revelation which gives meaning to the distinction between the Father and the Son.—J. J. C.

V. H. NEUFELD, *The Earliest Christian Confessions*, New Testament Tools and Studies, Vol. V (Leiden: Brill, 1963) xiii and 166 pp.

1161r. O. C. EDWARDS, *JournRel* 45 (1, '65) 55-56.

In order not to read back into the NT ideas from later times, the volume commences with the "confessions" in the NT and works forward. Perhaps it is here that the difficulty begins. For if you do not look in the NT for something which could be an ancestor of the later creeds, what specifically are you looking for? The literary form of the primitive Church's confession of faith, certainly, but what is that? "It appears to be the author's confusion on this question which accounts for the confusion in the structure of this really rather good book."

The writer seems to start out looking for a definition of *homologia* as found in classical, Septuagintal and Hellenistic Greek. The resulting definition is excellent but seems to miss the point. The question is not: Are there any examples of the genus *homologia* in the NT, but rather: What manifestations do we find of the phenomenon which incidentally is labeled *homologia*? Examining the oldest NT writings, Paul's Epistles, N finds the earliest confession to be "Jesus is the Lord," and not with Cullmann "Christ is Lord." However, N discovers excellent reasons to hold that the primary form of the *homologia* is the Johannine "Jesus is the Christ," and this form seems to be attested to in the other NT books.—J. J. C.

D. M. STANLEY, *Christ's Resurrection in Pauline Soteriology*, *Analecta Biblica* 13 (Rome: Pontifical Biblical Institute, 1961), xxvii and 313 pp. [See also § 8-797r.]

1162r. P. B[ENOIT], *RevBib* 71 (3, '64) 461-462.

This valuable contribution to Pauline studies covers a wide field, shows thorough knowledge of recent work, and has a very complete bibliography. The volume makes many good points. Thus the author fittingly stresses the indissoluble link between the Passion and the Resurrection, and he shows the physical realism of biblical salvation which demands the redemption of the entire man,

body and soul. On one topic another viewpoint is possible. Because Western theology has concentrated so much on the concept of juridical satisfaction, a fresh emphasis on the Resurrection was needed, and S. Lyonnet has been a leader in this movement. But perhaps the movement has gone too far. Like Lyonnet, S emphasizes the love of God to such an extent that the aspect of justice is almost eliminated. In Romans, particularly, the justice of God is interpreted only as fidelity to the salvific will. This seems to be one-sided. —J. J. C.

P. M. VAN BUREN, *The Secular Meaning of the Gospel Based on an Analysis of its Language* (New York: Macmillan, 1963), xvii and 205 pp. [See also §§ 9-419r—420r.]

1163r. J. G. TRINKLE, "Christology and Linguistic Analysis," *SciEccl* 17 (1, '65) 135-142.

The author's concern, "How can the Christian who is a secular man understand his faith in a secular way?" is controlled by a triple viewpoint: the conservative Protestant option for the centrality of orthodox Christology; the liberal Protestant regard for contemporary (secular) thinking; and the currently dominant linguistic analysis of Anglo-American philosophy. The translation of the gospel (Easter) proclamation by analysis promises some success, but this method has difficulty with language about "God." On the assumption that the secular world does not provide a language for speaking "meaningfully" about God, the believer has one of three choices: either to refrain from speaking about God at all; to speak about Him in the language developed by Christian tradition; to speak about Him solely in biblical terms. A secular understanding chooses the first; hence it offers a Christology without God. And the author attempts to justify this view by reference to Hebrew "reticence" regarding the divine Name. In contrast, it is suggested that Thomas Aquinas and the Fourth Lateran Council give better grounds for a theological elaboration of Christian "reticence." Nevertheless, in a compellingly original way van B demonstrates the secular challenge to Christians, that they speak clearly in the name of the Lord.—J. G. T. (Author).

THE WORLD OF THE NEW TESTAMENT

E. R. GOODENOUGH, *Jewish Symbols in the Greco-Roman Period*, Vols. 9-11: *Symbolism in the Dura Synagogue*, Bollingen Series XXXVII (New York: Pantheon Books, 1964), xvii and 237 pp., 14 figs.; xi and 251 pp., 21 figs.; xv pp., 21 colored plates, 354 illustrations.

1164r. E. J. BICKERMAN, "Symbolism in the Dura Synagogue. A Review Article," *HarvTheolRev* 58 (1, '65) 127-151.

In a revolutionary approach G seeks the interpretation of the symbols not only in the history of the themes but also in the light of the psychoanalytical theories

of Freud and Jung. The reader is dazzled by the brilliance of G's demonstration. "Yet, I am afraid that 'the extremely intelligent mind which planned the paintings in the synagogue' (IX, 123), is that of its sagacious interpreter."

The framework of G's historical thinking is set by three anachronistic premises. First, he supposes a contradistinction between rabbinic and "Hellenized" Judaism, a dichotomy invented by 19th-century German theologians. Secondly, he assumes a standard Judaism living "under the Law." Thirdly, he takes for granted that symbols are enduring entities with the same value though with ever new rational explanations. It is impossible to prove or to dismiss G's reading of the symbols, but the historical probability of the new interpretation is here evaluated.

The unexpressed premises for G's interpretation of the iconographical data are as follows: the re-use of a design involves ideological borrowing; the borrowed symbol is accepted in its full and original value; pagan symbols could not be used by Jews without affecting their religion. "These suppositions which he assumes as self-evident, in fact, disagree with historical experience."

Jewish and Christian artists, e.g., used whatever model, religious or secular, they found at hand without necessarily intending any modification of the traditional faith. Also, the distinction between an idol and an image is essential. Images were forbidden according to the 3rd-century rabbis only if the sacrifice of incense had been offered to them at the dedication. Further, in the third century, rabbinic prophylactics against pagan infection were so effective that the rabbis could tolerate pagan symbols and without scruple identify an image of Isis as that of Eve and say that Serapis was Joseph.

Having "eliminated Talmudic evidence, and having disregarded the testimony of Jewish inscriptions of the diaspora, Goodenough can easily let fancy run away with regard to Jewish art. For him religion is a psychological experience." At the same time one feels that despite all censure of the pedestrian critics "the author is essentially right in his poetical vision of symbolism." The author and reviewer seem to be looking at two different aspects of Judaism.—J. J. C.

H. ODEBERG, *Pharisaism and Christianity*, trans. J. M. Moe (St. Louis: Concordia Publishing House, 1964), 112 pp.

1165r. S. B. HOENIG, "Pharisaism and Christianity," *JewQuartRev* 55 (2, '64) 168-170.

The work is intended for the Christian reader and will in no wise convince a Jewish theologian with its logic or polemics. Evidently the author has quoted from secondary sources and is unaware of the proper evaluation of Jewish material, as some examples make clear. The volume does not manifest an understanding of early Pharisaism or of the intertestamental period or of Judaism in its later development. "It only harks back to the *days before* R. Travers

Herford and George Foote Moore—those Christians who had a more positive and scholarly understanding of the Jewish origins of Christianity and ‘the parting of the ways’.”—J. J. C.

D. S. RUSSELL, *The Method and Message of Jewish Apocalyptic 200 BC-AD 100*, The Old Testament Library (Philadelphia: Westminster Press, 1964), 464 pp. [See also § 9-765r.]

1166r. B. S. CHILDS, *JournBibLit* 84 (1, '65) 98.

This solid book of considerable learning can be a useful guide to a complex body of material, and the volume is well organized so that it can be readily used as a reference book. “The author has read widely in the field, but remains chiefly influenced by the classic English authors, such as Charles, Herford, H. Wheeler Robinson, Manson, and Rowley. At times the book would have been improved by venturing deeper into German, French, and American works. The discussion on biblical exegesis might have profited by treating Elliger and Betz. One misses reference to von Rad’s controversial interpretation of apocalypticism and its relation to wisdom literature. Some treatment of mysticism and the recent work of Scholem would be of significance. Again the contribution of Goodenough would have greatly strengthened the author’s position against Moore’s restrictions. Finally, the author appears to accept gladly the contributions of Barr without fully sensing the implications for some of Wheeler Robinson’s theories which he continues to defend.”

An enormous field has been covered, and many judicious observations are made. The chapter on apocalyptic consciousness shows careful firsthand research.—J. J. C.

W. SCHMITHALS, *Das kirchliche Apostelamt. Eine historische Untersuchung*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments, N. F. 61 (Göttingen: Vandenhoeck & Ruprecht, 1961), 273 pp. [See also § 7-994r.]

1167r. L.-M. D[EWAILLY], *RevBib* 71 (3, '64) 468-470.

The book’s thesis is that the idea of the Christian apostolate derived from the Gnosticism of Arabia, Syria and Cilicia and was read back into the NT. Eighteen points of comparison are studied between the Christian apostolate and that of Gnosticism. The comparison, however, suffers from the fact that the texts quoted are very heterogeneous, come from different milieus and even different periods, in short, are quite different in their background from the NT writings. Further, it is questionable whether Syrian Gnosticism actually existed as the relatively homogeneous and organized unity which S supposes. Finally, he too readily rejects the analogies between the Christian apostle and the prophets and envoys of Judaism.—J. J. C.

BULLETINS AND BIBLIOGRAPHIES

1168. ANON., "Author and Subject Index of Main Articles 1960-64," *Conc TheolMon* 26 (1, '65) 43-55.

T. BALFE, "Book Notes—Scripture Studies," *AmEcclRev* 152 (1, '65) 66-70.

The survey includes six books which are devoted entirely or in part to the NT.

J. M. T. BARTON, "Biblical Studies," *Tablet* 218 (Dec. 19, '64) 1436-1438.

A description and evaluation of a dozen books.

F. F. BRUCE, "New Testament Studies in 1964," *ChristToday* 9 (Feb. 12, '65) 485-487.

T. DA CASTEL SAN PIETRO, ET AL., "Rassegna. Nuovo Testamento," *Bib Oriente* 7 (1, '65) 45-48.

A bulletin which discusses three books: B. Mariani, *Introductio in libros sacros Novi Testamenti* (1962); C. Masson, *Vers les sources d'eau vive* (1961); and L. Deiss, *Synopse de Matthieu, Marc et Luc avec les parallèles de Jean* (1963).

J. DANIÉLOU, "Bulletin d'Histoire des Origines chrétiennes," *RechSciRel* 53 (1, '65) 121-170.

The survey includes eight books on Judaism and Judaeo-Christianity, five on *testimonia* and five on Christian Greek.

W. HARRINGTON, "Christmas Book Survey. Scripture," *DocLife* 14 (12, '64) 607-610.

The list is concerned with English titles except for one in French and one in Gaelic.

R. PLOTINO, P. DACQUINO, ET AL., "Rivista della riviste," *RivistBib* 11 (3, '63) 225-332.

The entire issue, except for a few pages, is devoted to abstracts of articles appearing in 16 journals.

K. SPEIDEL, "Diskussion über die Bibel," *BibKirche* 19 (4, '64) 123-125.

A survey of six books which are all concerned with problems in the modern interpretation of the Bible.

A. VIARD, "Les manuscrits de Qumrân et la Nouvelle Alliance," *AmiCler* 74 (Dec. 3, '64) 733-735.

The bulletin discusses J. Carmignac, et al., *Les Textes de Qumrân*, Vol. 1 (1961), Vol. 2 (1963), and A. Jaubert, *La notion d'Alliance dans le Judaïsme aux abords de l'ère chrétienne* (1963).

BIOGRAPHICAL NOTES

BARTH—Prof. Dr. Markus Karl Barth was born in Safenwil, Switzerland, Oct. 6, 1915. Until 1953 he was a member of the Evangelical Reformed Church, serving as pastor in Bubendorf, Switzerland, from 1940 to 1953. Since March, 1953, he has been a minister of the United Presbyterian Church, U.S.A. He undertook his theological training at the Universities of Bern (1934-35), Basel (1935-38), Edinburgh (1938-39), the Kirchliche Hochschule, Berlin (1937) and received his Dr. Theol. from the University of Göttingen in 1947. From 1953 to 1955 he was guest professor of NT at the University of Dubuque, Iowa. He then became associate professor of NT on the federated theological faculty of the University of Chicago (1956-63) and since 1963 has been professor of NT at Pittsburgh Theological Seminary. During his time at the University of Chicago, he was a co-editor of *JournRel* and since 1963 has been on the editorial boards of *Interpretation* and *JournEcumStud*. Among his published works are: *Der Augenzeuge* (1946), *The Broken Wall. A Study in the Epistle to the Ephesians* (1959), *Acquittal by Resurrection* (with V. Fletcher; 1964), *Conversation with the Bible* (1964).

BRAUN—Prof. Dr. Herbert Braun was born on May 4, 1903, in Warlubien, West Prussia. He is a member of the Evangelical Church of Germany. He studied theology at the Universities of Königsberg, Tübingen and Rostock and was promoted to Lic. theol. at Halle in 1930. From 1931 to 1945 he was pastor in three East Prussian parishes. He was professor of NT at the Kirchliche Hochschule in Berlin from 1948 to 1952 and since 1952 has held the same position at the University of Mainz. In 1953 he received an honorary doctorate of theology from the University of Halle. Among his publications he lists *Spätjüdisch-häretischer und frühchristlicher Radikalismus* (1957), *Studien zum Neuen Testament und seiner Umwelt* (1962) and numerous articles for *TWNT* and *RGG*. He is presently preparing a work on Qumran and the NT.

BURI—Prof. Dr. Fritz Buri, born on Nov. 4, 1907, in Kernenried, Switzerland, belongs to the Evangelical Reformed Church. After theological studies at the Universities of Basel, Bern, Marburg and Berlin, he was promoted to the Dr. theol. at the University of Bern in 1934. From 1935 to 1939 he was a Privatdozent for speculative theology on the University of Bern's Evangelical-theological faculty. In 1939 he commenced a teaching position in systematic theology at the University of Basel and was promoted to extraordinary professor on the theological faculty of the same University in 1949. Since 1957 he has been pastor of the Basel Münster. Among the more than 25 books he has written, many are of NT interest: *Die Bedeutung der neutestamentlichen Eschatologie für die neuere protestantische Theologie* (1934), *Clemens Alexandrinus und der paulinische Freiheitsbegriff* (1939), *Das dreifache Heilswerk Christi und seine Aneignung im Glauben* (1962).

EBELING—Prof. Dr. Eduard Woldemar Gerhard Ebeling, an ordained min-

ister and a member of the Evangelical Church, was born on July 6, 1912, in Berlin. His theological studies were made at the Universities of Marburg, Berlin and Zurich in 1930-35 and 1937-38. The University of Zurich awarded him a Dr. theol. in 1938. From that year until 1945 he served as a pastor in Berlin-Brandenburg. During the period 1946-54 he was professor of Church history at the University of Tübingen and from 1954 to 1956 professor of systematic theology there. Since 1956 he has been professor of systematic theology, history of doctrine and symbolism at the University of Zurich, where he has also been director of the Institute for Hermeneutics (1962-). Besides his work as an editor of *ZeitTheolKirche* (1950-), he edits the series of *Beiträge zur historischen Theologie* (since 1950) and *Hermeneutische Untersuchungen zur Theologie* (since 1962). His publications have been mainly in the area of hermeneutics: *Evangelische Evangelienauslegung. Eine Untersuchung zu Luthers Hermeneutik* (1942), *Das Wesen des christlichen Glaubens* (1959), *Wort und Glaube* (1960; Eng. trans., 1963), *Theologie und Verkündigung* (1962).

HURD—Reverend Professor John Coolidge Hurd, Jr., a priest of the Protestant Episcopal Church, U.S.A., was born on March 26, 1928, in Boston, Mass. His theological studies were made at the Episcopal Theological School, Cambridge, Mass. (B.D., 1952) and the Yale Graduate School (M.A., 1957; Ph.D., 1961). During the years 1958 to 1960 he was an instructor in the Department of Religion at Princeton University and in 1960 became an assistant professor at the Episcopal Theological Seminary of the Southwest, Austin, Texas, where he has been associate professor of NT since 1961. He is presently (1964-65) holding a Faculty Fellowship from the American Association of Theological Schools to work on Paul's early theology. Since 1958 Hurd has been an abstractor for *NTA*. He has just published *The Origin of 1 Corinthians* (1965) which as a manuscript received a Christian Research Foundation Award in the 1964 competition.

STRECKER—Prof. Dr. Georg Strecker was born at Oldendorf, Germany, March 15, 1929. He studied at the Universities of Göttingen and Marburg from 1948 to 1953, when he became assistant at the Theological Seminary in Göttingen. For the year 1953-54 he had a scholarship at the Waldensian Faculty of Theology in Rome. The following year he received the Dr. theol. from the University of Bonn and, after attending the Predigerseminar Kloster Loccum (1955-57), he became a Repetent of NT at the University of Göttingen (1957-59). The *venia legendi* was granted to him by the University of Bonn in 1959 and he took a position as visiting professor of NT at Southern Methodist University, Dallas, Texas, for 1964-65. Since 1964 he has been professor of NT at the University of Bonn. Besides contributions to theological journals and *RGG*, he has published *Das Judenchristentum in den Pseudoklementinen* (1958), *Der Weg der Gerechtigkeit* (1962) and supervised the second edition of W. Bauer's *Rechtgläubigkeit und Ketzerei im ältesten Christentum* (1964) to which he added an appendix.

BOOK NOTICES

INTRODUCTION

Apophoreta. Festschrift für Ernst Haenchen zu seinem siebzigsten Geburtstag am 10. Dezember 1964, Beihefte zur ZeitNTWiss 30 (Berlin: A. Töpelmann, 1964, DM 58), 299 pp., plate.

The volume of homage to the Münster exegete opens with a list of his publications. Among the 20 contributors are: K. Aland on NT text criticism, C. K. Barrett on Acts 7:56, G. Bornkamm on praise, confession and sacrifice, R. Bultmann on apocalyptic and Christian theology, N. A. Dahl on the first-born of Satan in Jn 8:44 and Polycarp, G. Delling on the Pauline preaching of Jesus' death, J. Dupont on Lk 8:4-18, W. Eltester on the Johannine Prologue, W. Foerster on the date and purpose of Galatians, E. Käsemann on Rom 8:26-27, E. Lohse on Christology and ethic in Colossians, J. M. Robinson on the Hodayoth formula in early Christian prayers and hymns, and W. Schneemelcher on Acts and the *Acta Pauli*.

K. BARTH, *Rudolf Bultmann. Ein Versuch, ihn zu verstehen. Christus und Adam nach Röm. 5. Zwei theologische Studien.* (Zurich: EVZ-Verlag, 1964), 122 pp.

Because of the complementary nature of B's two famous papers and because their separate publication in 1952 occasioned some misunderstanding, they are now printed under a single cover. This is the third edition of the paper on Bultmann and the second of the essay on Rom. 5.

P. BARTHEL, *Interprétation du langage mythique et théologie biblique. Étude de quelques étapes de l'évolution du problème de l'interprétation des représentations d'origine et de structure mythiques de la foi chrétienne* (Leiden: Brill, 1963, paper 26 gld.), 399 pp.

In an attempt to find the best way to pose the problem of the interpretation of mythical language, B commences with a survey of pre-Bultmannian solutions and reactions to them (Schleiermacher, De Wette, B. Bauer, Sabatier, A. Schweitzer). The next chapter considers the origin and development (both philosophical and theological) of the Bultmannian school. The hermeneutics of P. Tillich, H. Duméry and P. Ricoeur are then subjected to lengthy, detailed analysis, and the author concludes with a brief statement of a "kerygmatic theology of religious symbolism" which appeals to Ricoeur's theory of knowledge. Bibliography and indexes are included.

D. M. BEEGLE, *God's Word into English* (Rev. ed.; Grand Rapids: Eerdmans, 1964, paper \$2.25), x and 230 pp., 14 illustrations.

The text and format of B's 1960 original [cf. *NTA* 5 (2, '61) p. 239] remain unchanged, but he has added a 50-page appendix which treats translations of the Bible that have appeared since 1960 (e.g. NEB, New American Standard Bible).

Die Bibel oder die ganze Heilige Schrift des Alten und Neuen Testaments, trans. H. Bruns (Giessen—Basel: Brunnen-Verlag, 1964, DM 23), xvi, 1262 and 575 pp., 7 maps.

Bruns' fresh translation uses smooth, modern German to bring the message of the Bible to today's readers. Very frequent explanatory paragraphs break up the text, and cross references abound. Like the OT, the NT is divided into

three categories of books: historical (Gospels and Acts), instructional (Epistles) and prophetic (Revelation). The comments of B include homiletic and theological points as well as historical and linguistic indications. A chronological table and a topical index are included.

R. BULTMANN, *Geschichte und Eschatologie*, trans. E. Krafft (2nd rev. ed; Tübingen: Mohr-Siebeck, 1964, cloth DM 15, paper 10.80), viii and 188 pp.

A consideration of the relation between history and historicity opens B's well-known version of the 1955 Gifford Lectures [cf. *NTA* 3 (2, '59) p. 215] in which he explores the hermeneutical problem of the mutual influences of eschatology and history. The present edition introduces some minor nuances in B's position and brings the bibliographical data up to date.

R. BULTMANN, *Jesus Christus und die Mythologie. Das Neue Testament im Licht der Bibelkritik*, trans. U. G. Richter, Stundenbuch 47 (Hamburg: Furchen-Verlag, 1964, paper DM 2.50), 111 pp.

The now famous lectures which B delivered in 1951 at several theological schools in the U.S. [cf. *NTA* 3 (2, '59) p. 215] are finally translated into German in a handy pocketbook series. The brief bibliography of this version is of solely German works.

E. C. COLWELL AND E. W. TUNE, *A Beginner's Reader-Grammar for New Testament Greek* (New York—London: Harper & Row, 1965, \$3.75), 111 pp.

Written primarily for ministerial students, the volume presents the elements of Greek grammar, with the aim of producing recognition rather than rote memorization. To assure this end, the authors offer a reader built on a 300-word vocabulary containing all words which occur in the NT more than 50 times. Colwell is president of the School of Theology at Claremont, Calif.; Tune lectures in Greek at the same institution.

D. E. DEMARAY, *Cowman Handbook of the Bible* (Los Angeles: Cowman Publishing Co., 1964, \$8.95), xvii and 400 pp., illustrated, 22 maps.

The *Handbook*, which is "guaranteed to give you a conversational knowledge of the Bible," is divided into three parts: (1) Bible beginnings, history of ancient MSS and versions, development of English versions, (2) a book-by-book analysis of the OT and the NT, (3) sketches of the major "persons, places, things" of the Bible. Appendixes present biographical sketches of significant personalities in Church history and a bibliography of study tools. Tables, charts and indexes are included, as well as an indexed set of the Rand McNally colored maps.

L. H. DEWOLF, *The Enduring Message of the Bible*, Aletheia Paperbacks (Rev. ed.; Richmond, Va.: John Knox Press, 1965, paper \$1.45), 128 pp.

A paperback edition of the author's personal response to the individual books and historical events of the Bible [cf. *NTA* 5 (1, '60) p. 107].

J. DHEILLY, *Le peuple de la Nouvelle Alliance* (Paris: Éditions de l'École, 1965, paper 8.55 F), 224 pp., illustrated.

Numerous photos, both colored and black and white, frequent maps, outlines, charts, etc., help to orientate D's secondary school text around the NT. He starts with Peter and the earliest Christian community, traces its development through Paul and his correspondence, to the written recollections and early theologizing of the Gospels.

P. FANNON, *The New Testament. Its Birth from the Life of the Church*, Insight Series (Glen Rock, N.J.: Paulist Press, 1965, paper \$.35), 48 pp.

A brief pamphlet which approaches the NT as the vital account of the life of real people who, at a particular time in history, came under the influence of Christ and attempted to fit His message into the events, circumstances and problems of their daily living.

Grande Lessico del Nuovo Testamento, ed. G. Friedrich, *Edizione italiana integrale* (Brescia: Paideia).

Vol. I, Fasc. 4: *anaginōskō—archō* (1964), cols. 929-1280.

Fasc. 5: *archō—aphistēmi* (1965), pp. 1*-62*, cols. 1281-1368.

The last fascicles of the first volume of the Italian edition of Kittel's *TWNT* [cf. *NTA* 9 (2, '65) p. 266] include K. H. Rengstorf's lengthy article on *apostellō* and cognates. With the fifth fascicle are included the introductory pages for the first volume: preface, table of contents, list of collaborators and 43 pages of abbreviations.

The Greek-English Analytical Concordance. Supplementary of Various Readings from Early and Late Greek Texts, Vol. 1, compiled by J. Stegenga (Grand Rapids: Zondervan, 1964, paper \$2.95), v and 86 pp.

The first supplementary volume to S's analytical concordance [cf. *NTA* 9 (1, '64) p. 135] lists about 5400 variants (substitutions and additions) from the Textus Receptus. The material is arranged in six columns: (1) the Greek words in alphabetical order, (2) grammatical analysis of each entry, (3) text reference, (4) early editors who adopted the variant (Griesbach, Lachmann, Tischendorf, Tragelles, Alford, Wordsworth and/or "the Revisers"), (5) late editors (Westcott & Hort, Nestle's 21st ed., Merk's 5th ed.), and (6) the Greek reading of the Vulgate and earlier texts (1516-1550). The second volume of supplementary variants will include omissions and transpositions.

R. B. GREENBLATT, *Search the Scriptures. A Physician Examines Medicine in the Bible* (Philadelphia—Montreal: Lippincott, 1963, \$4.00), 127 pp.

Dr. Greenblatt, an endocrinologist at the Medical College of Georgia, investigates the behavior of more than 20 biblical persons and, with the help of anatomy, physiology and other branches of medicine, discovers and analyzes symptoms of specific organic diseases and psychological abnormalities.

I. HERMANN, *encounter with the new testament. an initiation*, trans. R. Meyerpeter, O.S.B. (New York: P. J. Kenedy, 1965, \$3.95), 140 pp.

A translation of H's 1962 German initiation to the problems of the NT [cf. *NTA* 8 (2, '64) p. 279], the volume approaches the question of the formation of the Gospel tradition from a form-critical point of view and explains the nature of myth and the need of demythologizing if one is to grasp the message of the NT adequately.

F. HOHMEIER, *Das Schriftverständnis in der Theologie Rudolf Bultmanns, Arbeiten zur Geschichte und Theologie des Luthertums, Band XIII* (Berlin—Hamburg: Lutherisches Verlagshaus, 1964, paper DM 22.50), 163 pp.

To delineate as clearly as possible Bultmann's interpretation of Scripture, the author takes as his starting point the distinction between kerygma and teaching. He then notes the influence of the approaches of W. Herrmann and M. Heidegger and concludes by discussing Bultmann and hermeneutics, demythologizing, OT interpretation, Christology, and Law and Gospel. The work

was originally a dissertation accepted by the theological faculty of the Friedrich Alexander University at Erlangen-Nürnberg in 1961. A select bibliography (up to 1960) is included.

Illustrated New Testament (Collegeville, Minn.: Liturgical Press, 1965, cloth \$3.00, paper \$1.00), 260 pp., illustrated.

By using the same pictures (over 500, black and white) and format as in the eight booklets published by the American Bible Society in 1961, but with the CCD translation of the NT, the publishers have produced a richly illustrated version of the NT for their Catholic audience. The titles of the chapters (as of the original booklets) are: The Light of the World (Matthew), Sowing the Seed (Mark), The Good News (Luke), He Gave His Only Son (John), Into All the World (Acts), More than Conquerors (Romans—Corinthians), A Cloud of Witnesses (Galatians—Hebrews) and Out of Death into Life (James—Apocalypse).

J. JOMIER, O.P., *The Bible and the Koran*, trans. E. P. Arbez, S.S. (New York—Rome: Desclée, 1964, \$2.75), viii and 120 pp.

A member of the Dominican Institute for Oriental Studies in Cairo compares the Bible and the Koran to discern their differences and to emphasize their common themes: the unity and the greatness of God and submission to His will. The book was originally published as *Bible et Coran* (Paris: Cerf, 1959), and for the present version the author has rewritten the chapters on Mohammed's universal mission and on the philosophy of the religious history of the world.

C. M. JONES, *The Bible Today: For Those Who Teach It* (Philadelphia: Fortress Press, 1964, \$3.35), 240 pp.

Jones' wide experience and his previous publications in religious education enable him to offer a practical handbook for those who must teach the Bible in either secular or religious schools. Chapters cover the history, theology, religion, geography and archaeology of the Bible as well as some problems and methods in communicating this data. The author is presently a lecturer in education at the University of Leeds.

E. KÄSEMANN, *Exegetische Versuche und Besinnungen*, Band II (Göttingen, Vandenhoeck & Ruprecht, 1964, paper DM 16.80), 304 pp.

The second volume of K's collected writings includes several previously unpublished items and several which have already been abstracted in *NTA*: contemporary NT questions, dead-ends in the dispute about the historical Jesus [not yet published elsewhere], propositions of sacred law in the NT, the origins of Christian theology [§ 5-703], on early Christian apocalyptic [§ 8-59], British interpretations of John, construction and position of the Johannine Prologue, the righteousness of God in Paul [§ 7-205], Paul and Israel, Rom 12 and Christian ethics [§ 5-791], Rom 13, a Pauline variation of "amor fati" [§ 4-728], Paul and early catholicism [§ 8-1028], problems in interpreting Ephesians, unity and diversity in the NT teaching on the Church [§ 9-296], on the present dispute about interpreting Scripture, theologians and the laity [previously unpublished].

H. C. KEE, F. W. YOUNG AND K. FROEHLICH, *Understanding the New Testament* (2nd ed.; Englewood Cliffs, N.J.: Prentice-Hall, 1965, \$9.25), xxii and 490 pp., 51 illustrations, 12 maps.

Retaining the approach of their widely-used first edition [cf. *NTA* 2 (2, '58) p. 200], the authors have expanded considerably their discussions of Gnosticism

and the Dead Sea Scrolls, and have added separate chapters dealing with the distinctive theological viewpoints in each Gospel. Also developed more fully for this edition are the sections on the origin of the Synoptic Gospels, the question of the historical Jesus and the organizational development of the early Church. Appendixes include a reconstruction of Q and a listing of the M-passages of Matthew and the L-passages of Luke.

K. KOCH, *Was ist Formgeschichte? Neue Wege der Bibelexegese* (Neukirchen-Vluyn: Neukirchener Verlag, 1964, cloth DM 20.80, paper 17.80), xiii and 260 pp.

The first part of K's basic orientation for students aims to equip them with a thorough grasp of the historical evolution of form-criticism from Gunkel on and to alert them to the values and pitfalls of the method. The fundamental concepts (literary forms and their history, *Sitz im Leben*, tradition-history, redaction-criticism) and the wider radius of applications and implications of the method are treated in detail. The second half of the book shows by numerous examples (mostly OT) how the method is employed and how results are controlled. Occasional NT examples are used and a brief appendix discusses the tradition-history behind the Beatitudes. Indexes of authors and citations are provided.

C. M. LAYMON, *New Testament Survey Guide. A Questionnaire* (New York—Nashville, Tenn.: Abingdon Press, 1964, paper \$1.00), 37 pp.

Combining the technique of a questionnaire with the emphases of a biblical commentary, L's brochure aims to lead the student to reflective analysis of the NT writings. Factual data, background development, textual concerns, etc., are not given attention, for the questions are so constructed as to achieve an "involvement in depth that will go beyond an exercise in the memorization of facts and figures." There are 44 groups of about 8 to 12 questions, covering all the NT books.

T. L. LEISHMAN AND A. T. LEWIS, *The Bible Handbook* (New York—London: Thomas Nelson, 1965, \$4.95), 283 pp.

An introduction and ready-reference book for the student or average layman, the *Handbook* has two major sections. The first features one- or two-page summaries of all the books of the Bible under a topical format: time, historical background, purpose, authorship and structure. The second part is a compilation of almost 200 "Bible facts" (single paragraph explanations previously published in the *Christian Science Monitor*). Topics treated here include: meanings of the names of the apostles, early MSS and versions of the Bible, the months of the Hebrew calendar, and words or phrases that are untranslated or readily misunderstood in the AV. There are also 12 colored maps (Nelson, 1951) and a bibliography.

H.-D. LOOCK, *Offenbarung und Geschichte. Untersuchungen am Werke Albert Haucks*, *Theologische Forschung* 33 (Hamburg-Bergstedt: Herbert Reich Evangelischer Verlag, 1964, paper DM 12), 134 pp.

The relation between history and revelation has come in for a great deal of study recently among German theologians. The present study, a 1956 Berlin dissertation, offers a survey of the life and work of Hauck, a Church historian and theologian at the turn of the century, and stresses his conviction that history and revelation can in no way be irreconcilably opposed.

O. LORETZ, *Die Wahrheit der Bibel* (New York—Freiburg: Herder & Herder, 1964, paper \$5.25 or DM 16.80), 140 pp.

Can the usual theories of inspiration, especially those of the medieval scholastics, provide an adequate answer to the problem of the Bible's inerrancy as it is seen today? To lay the groundwork for an answer to this urgent problem, L investigates the Bible's own understanding of its truth, particularly as an expression of Israel's experience of Yahweh's fidelity. The Covenant relationship is found to be the basis of any understanding of inerrancy and must lead, claims the author, to a re-examination and a less intellectualized formulation of the problem of inspiration.

A. Q. MORTON AND J. MCLEMAN, *Christianity in the Computer Age* (New York—Evanston, Ill.: Harper & Row, 1965, \$2.50), 96 pp.

The American version of *Christianity and the Computer* [cf. *NTA* 9 (2, '65) p. 269] explaining the application of computer techniques to the Pauline corpus.

Neues Testament. In Sinnzeilen, trans. and ed. F. Streicher, S.J. (Freiburg—Vienna: Herder, 1964, DM 48.50), 808 pp.

Two major typographical features characterize S's original version of the NT: (1) the text is printed throughout in sense lines and (2) the words of Jesus and other divine utterances (e.g., Acts 10:13, 19-20; 11:7, 9, 16; the messages to the seven churches in Apoc 2—3) are printed in red type. As in his 1961 edition of the four Gospels [cf. *NTA* 6 (2, '62) p. 266], the present edition employs wide margins and includes brief explanatory notes after each book. A *Nachwort* of three pages gives some basic data on the nature of the NT writings, their geographical, historical and religious background. A list of Sunday and feast-day pericopes is also included.

O. PARET, *Die Überlieferung der Bibel* (3rd ed.; Stuttgart: Württembergische Bibelanstalt, 1963), 279 pp., 67 plates, map.

Tracing the transmission of the biblical text back from the present day to the earliest MSS, the volume discusses topics such as Luther's version, the earliest printed editions, the codices, the Qumran MSS, NT papyri, the origin of the NT books, the LXX, Origen, etc. Numerous plates illustrate significant developments in the textual transmission. Previous editions of this work appeared in 1949 and 1950 under the title *Die Bibel, ihre Überlieferung in Druck und Schrift*.

Pistis kai Erga, ed. I. Engnell, et al., *Horae Soederblomianae VI* (Lund: C. W. K. Gleerup, 1964, paper 15 Sw. kr.), 123 pp., 8 plates.

Dedicated to R. Gyllenberg upon his retirement in 1963, the six papers of the current volume are quite varied. G. Lindeskog's consideration of "Christianity as Realized Judaism" and H. Riesenfeld's critique, "Pär Lagerqvists Barabbas und das Neue Testament," are of pertinence to *NTA* readers. There is also a study by H. Ringgren of stylistic balance in Hebrew.

A. B. RHODES, *The Mighty Acts of God* (Richmond, Va.: Covenant Life Curriculum Press, 1964, paper \$2.95), 448 pp., illustrated.

The professor of OT at Louisville Presbyterian Theological Seminary, Kentucky, offers a re-presentation of the biblical drama in seven themes: creation, Covenant, judgment, renewal, Christ, the Church, consummation. The volume is one of a series of adult catechetical manuals for the Covenant Life Curriculum of the Presbyterian and Reformed Churches, distributed by the John Knox Press. A bibliography and indexes are included.

G. ROBINSON, *New Testament Detection* (New York: Oxford University Press, 1964, paper \$4.50), 269 pp.

Since critical study of the NT can often be compared to certain techniques employed by detectives, the author has assembled 60 brief, illustrative cases under the general headings: identifying people, searching out places, tracking down words, what you say may be used in evidence, circumstantial evidence. Brief indexes are included. R is principal of the Northern Congregational College, Manchester, and tutor to the Faculty of Theology at the University of Manchester.

H. SCHLIER, *Besinnung auf das Neue Testament. Exegetische Aufsätze und Vorträge II* (Freiburg—Vienna: Herder, 1964, DM 36.80), 376 pp.

Twenty-six of the Bonn professor's essays and studies published between 1955 and 1964 in periodicals and *Festschriften* have been gathered under the general theme of confrontation with God revealing Himself to us in Scripture. Some of the topics treated are: the task of NT theology [§ 2-386], a German common Bible [§ 8-42], the NT and myth [§ 1-250], man in Gnosticism, principalities and powers in the NT, Church unity in the NT [§ 6-274], the state in the NT [§ 4-802], Mt 22:1-14, the Ascension in Luke, *doxa* in Paul, the Pauline notion of admonition [§ 8-1035].

Schrift und Tradition. Untersuchung einer theologischen Kommission, ed. K. E. Skydsgaard and L. Vischer (Zurich: EVZ-Verlag, 1963, paper 14.80 Sw. fr.), 185 pp.

In seven systematic theological essays prepared for the 1963 Montreal meeting of the Faith and Order commission of the WCC, several German experts discuss the relation between Scripture and tradition especially in the light of the present variety of Christian traditions. Of special interest to NT students are G. L. Greenslade's treatment of the term "heresy" in the early Church and G. Ebeling's study of *sola scriptura* and the problem of tradition. There is also a 13-page bibliography of pertinent literature published between 1930 and 1962.

Scripture and Ecumenism. Protestant, Catholic, Orthodox and Jewish, ed. L. J. Swidler (Pittsburgh, Pa.: Duquesne University Press, 1965, \$4.95; Louvain: E. Nauwelaerts), vii and 197 pp.

The papers delivered at the 1964 Ecumenical Seminar sponsored by Duquesne University and the Pittsburgh Theological Seminary investigate the theological relationships between Scripture and the magisterium of the Church. There are papers by R. McA. Brown on Scripture and tradition in K. Barth's theology, J. Meyendorff on the meaning of tradition, M. Barth on *sola scriptura*, R. E. Murphy on the relevance of OT studies for ecumenism and D. N. Freedman on the problems of a common Bible. Other contributors are A. C. Outler, G. Tavard and A. A. Stephenson. A biography of each of the contributors is also included.

J. B. SKEMP, *The Greeks and the Gospel. W. T. Whitley Lectures for 1962* (London: Carey Kingsgate Press, 1964, 25 s.), xiii and 123 pp.

In lectures delivered at Spurgeon's College and Bristol Baptist College, the professor of Greek at the University of Durham takes issue with T. Boman and defends the unique contribution that the Greeks made to the Scriptures. He diagnoses the reaction to the gospel message in various sectors of the Greek cultural matrix ("ordinary," "intellectual" and "religious" Greeks). As an appendix to the Whitley Lectures, the final chapter discusses the Greek philosophical approach within the Christian context.

J. R. W. STOTT, *Basic Introduction to the New Testament* (Grand Rapids: Eerdmans, 1964, paper \$1.45), 179 pp.

In eight chapters dealing with the messages of Jesus, Luke, Paul, Hebrews, James, John, Peter and Revelation, S has two particular themes in mind: (1) "to expound the distinctive contribution of each New Testament author," and (2) "in the case of the apostolic writers, to introduce the men as well as to expound the message." The book was originally published in 1954 as *Men with a Message* (London: Longmans, Green).

Studia Evangelica, Vol. III. *Papers presented to the Second International Congress on New Testament Studies held at Christ Church, Oxford, 1961*, Part II: *The New Testament Message*, ed. F. L. Cross, *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*, Band 88 (Berlin: Akademie-Verlag, 1964, paper DM 59), xi and 498 pp.

The companion volume to *The New Testament Scriptures* [cf. NTA 9 (2, '65) p. 276] presents the remaining 46 papers delivered at Oxford in 1961. The papers are grouped under six general headings: the person of Jesus Christ (E. Bammel, G. Bornkamm, R. H. Fuller, et al.), theology (B. C. Butler, H. Clavier, et al.), liturgy (O. Lehmann, J. van Goudoever, et al.), textual criticism (F. W. Beare, H. K. McArthur, et al.), the NT in history (J. B. Bauer, E. F. F. Bishop, R. McL. Wilson, et al.), miscellanea (M. Gertner, E. C. Hobbs, et al.). A cumulative index of contributors to *Studia Evangelica*, Vols. I-III completes the volume.

Theologische Forschung, ed. H.-W. Bartsch, et al. (Hamburg-Bergstedt: Herbert Reich Evangelischer Verlag, 1965).

37. Band I: *Post Bultmann Locutum. Eine Diskussion zwischen Professor D. Helmut Gollwitzer-Berlin und Professor D. Herbert Braun-Mainz am 13. Februar 1964 in der Johannes-Gutenberg Universität zu Mainz am Rhein*, ed. H. Symanowski (paper DM 4.80), 44 pp.

Band II: *Post Bultmann Locutum. Zur Mainzer Diskussion der Professoren D. Helmut Gollwitzer und D. Herbert Braun*, ed. H.-W. Bartsch (paper DM 6.80), 59 pp.

Braun proposes three theses on the understanding of the NT. These serve as a basis for a spirited debate between him and Gollwitzer. The second volume adds some further considerations by A. Semmelrock (Is God a mythological term?) and H.-W. Bartsch (on the possibility of speaking about God). An epilogue by Gollwitzer refines his position, and then H. Bock adds his reflections under the title "Ist oder 'ist' Gott, gibt 'es' ihn oder gibt 'er' sich?"

Theologisches Wörterbuch zum Neuen Testament, ed. G. Friedrich, Band VIII, Lieferung 1 (Bogen 1-4) *tapeinos—synteleō* (Stuttgart: W. Kohlhammer, 1965, paper DM 5.80), pp. 1-64.

Volume eight of Kittel begins with 26 pages by Grundmann on *tapeinos* and its cognates. The rest of this fascicle is by Delling on two word-groups: *tassō* and *telos*, each with numerous cognates. The latter will be carried over to the next fascicle since only *telos*, *teleō*, *epiteleō* and *synteleō* (up to NT) are included here.

B. J. THOMPSON, *Peter and Paul: The Rock and the Sword*, Vision Books 62 (New York: Farrer, Straus, 1964, \$2.25; London: Burns & Oates, 15 s.), xii and 174 pp., illustrated, map.

A book for little children which recounts the activities, travels and messages of Peter and Paul.

W. C. VAN UNNIK, *The New Testament. Its History and Message*, trans. H. H. Hoskins (New York—Evanston, Ill.: Harper & Row, 1965, \$3.95), 192 pp., 20 photos, map.

The Utrecht professor's aim is to summarize the contents of each NT book against its background in the ancient world and so to provide a clear and incisive primer on the NT. He gathers his material under the following headings: the NT as a book; the background of the NT; Jesus Christ, the central figure of the NT; the work of Jesus continues; the results of Jesus' work. The volume was first published as *Het Nieuwe Testament* (Groningen: Wolters, 1962).

E. J. YOUNG, *Thy Word is Truth. Some Thoughts on the Biblical Doctrine of Inspiration* (Grand Rapids: Eerdmans, 1964, paper \$2.25), 287 pp.

A paperback edition of Y's 1957 original [cf. *NTA* 3 (1, '58) p. 116], the volume is described as "a forthright defense of the Bible as the infallible and inerrant Word of God . . . and a pointed refutation of some modern theories that reject a verbally inspired Bible."

GOSPELS—ACTS

S. F. H. J. BERKELBACH VAN DER SPRENKEL, *Het Evangelie van Lukas* (The Hague: Boekencentrum, 1964, 18.90 gld.), 438 pp.

Neither a commentary in the strict sense, nor a collection of devotional essays, the present volume records the impression made on the author by a year of concentrated study on Luke. He presents the view of Jesus with which Luke confronted the men of his day. Luke did not look on Jesus merely as a person about whom he had heard a number of wonderful things, but as his living Lord with whom he was intimately united. He writes his Gospel in order that others might personally encounter the glorified Lord and find salvation through union with Him.

E. P. BOOTH, *One Sovereign Life. Thoughts on the Life of Jesus* (New York—Nashville, Tenn.: Abingdon Press, 1965, \$2.50), 144 pp.

The book presents the life of Jesus in eight chapters of reflections on the historical reality as presented in the NT writings. The author, professor emeritus of historical theology at Boston University, combines the roles of preacher and teacher in offering his comments on various incidents in Jesus' life.

P. G. BRETSCHER, *The World Upside Down or Right Side Up?* (St. Louis: Concordia Publishing House, 1964, \$2.50), xiv and 130 pp.

The professor of theology at Valparaiso University, Indiana, offers an imaginative treatment of the Beatitudes based on the comparison of a camera lens which inverts everything it sees. He seeks to help the reader understand that modern man's spiritual sight is distorted and to help him "restore his sight to God's kind of normality."

E. M. DALMAU, C.P., *A Study On The Synoptic Gospels. A New Solution to an Old Problem. The Dependence of the Greek Gospels of St. Matthew and St. Luke Upon the Gospel of St. Mark* (New York: Robert Speller, 1964, \$3.00), xiii and 122 pp.

After an introductory chapter explaining and defending the priority of Mark, the former bishop (now in exile) of Cienfuegos, Cuba, offers a detailed analysis of Matthew's and Luke's use of the Markan account of the Galilean and Jerusalem ministries. The author emphasizes (as a concrete instance of literary dependence) Matthew's linking the mission of the Apostles to their election, rather than placing it after the Parable of the Sower, as Mark had done.

G. DELARUE, *L'Évangile, livre du Père* (Bruges: Éditions Beyaert, 1964), 204 pp.

In a series of short meditations on the Gospels, written from a devotional rather than an exegetical or theological standpoint, D singles out for reflective comment some 60 pericopes relating to the Father.

M. DE TUYA, O.P., *Biblia Comentada. Texto de la Nácar-Colunga, V: Evangelios*, Biblioteca de Autores Cristianos 239 (Madrid: Editorial Católica, 1964, cloth 150 ptas., plastic 170), viii and 1329 pp.

The author, Dominican professor of NT exegesis at the theological faculty of San Esteban, Spain, compiled this comprehensive manual largely for theological students. He prefaces each Gospel with a brief historical and literary introduction which also features a schematic outline of the Gospel. The Spanish translation is broken up into brief pericopes, each followed by detailed exegesis. No indexes are added in this volume, but they will appear in the final volume of the NT series.

R. DEVREESSE, *Les Évangiles et l'Évangile, Sous la main de Dieu 6* (Paris: Fleurus, 1963, paper 14.90 F), 251 pp.

The Vice-Prefect emeritus of the Vatican Library and author of several studies on Greek MSS and the Fathers, examines the relations between the gospel message and the four canonical Gospels, commencing with a survey of the steps in the redaction of the Synoptics (Mark, Luke and Matthew, in that order). He then investigates briefly the transmission of the Gospels and devotes a chapter to the parables of the kingdom and another to evangelical morality. The final chapter concerns the Gospel of John.

W. R. FARMER, *The Synoptic Problem. A Critical Analysis* (New York—London: Macmillan, 1964, \$10.00), xi and 308 pp.

The history of the Synoptic Problem with the present unquestioning acceptance of Marcan priority is studied at length in order to reopen the whole question of the literary relationships of the first three Gospels. The author surveys the work of the "pre-Holtzmann period" and then analyzes Holtzmann's synthesis. The central chapters concern the triumph of the two-document hypothesis and the effect of Streeter's arguments on the question. Convinced after this analysis that "the idea of Marcan priority is highly questionable," F proposes, in his last two chapters, a reconsideration of the problem from the point of view that Mark depends on Matthew and Luke, and Luke, in turn, on Matthew.

G. FAU, *La Fable de Jésus-Christ* (2nd rev. ed.; Paris: Éditions de l'Union Rationaliste, 1964, paper 14 F), 372 pp.

The purpose of the author is to show that there is no proof for the existence of Jesus, that the origin of Christianity is to be explained the same way whether Jesus lived or not, that Christianity arose not in Palestine but in Syria, that Christ is a composite myth to which was added, in the second century, the legend of an imaginary Jesus.

A. FEUILLET, *Johannine Studies*, trans. T. E. Crane (Staten Island, N.Y.: Alba House, 1965, \$5.95), 292 pp.

The English version of F's collected papers on the Johannine writings [cf. NTA 7 (2, '63) p. 265] includes all the articles and documentation of the original. The main themes treated are: Cana, the Bread of Life, time, mysticism and Apoc 11 & 12.

D. FISCHINGER, *Das Lukasevangelium*, Christus Heute, Band XXI (Stuttgart: Kreuz-Verlag, 1962, DM 4.80), 168 pp.

The final volume in a series begun a decade ago, and intended to answer "with irreproachable theology and yet quite untheologically" questions regarding the faith as they arise in the NT, F's brief commentary on Luke treats the Gospel under three main divisions: sign (1:5—10:24), teaching (10:25—18:30) and reality (18:31—24:53).

H. E. FOSDICK, *The Man from Nazareth As His Contemporaries Saw Him*, Harper ChapelBooks CB8 (New York—London: Harper & Row, 1965, paper \$1.65), 277 pp.

A paperback reprint of F's 1949 original, the volume presents a portrait of Jesus made up from attitudes different groups had toward Jesus: the crowds, the scribes and Pharisees, the self-complacent, His first disciples, etc. Notes, bibliography and indexes are at the end of the volume.

A. JONES, *The Gospel According to St Matthew. A Text and Commentary for Students* (New York: Sheed & Ward, 1965, \$5.00), 334 pp.

Like its predecessor, *The Gospel According to St Mark* [cf. *NTA* 8 (3, '64) p. 466], the present volume prints the RSV text and J's commentary on facing pages as well as introductory material to clarify the Gospel's structure and discuss topics such as date, composition, etc. The text of this commentary is adapted and revised from J's earlier contribution to *A Catholic Commentary on Holy Scripture* (London: Thomas Nelson, 1953).

A. E. KOGLIN, *That You May Believe. A Study in the Gospel of John* (Anderson, Ind.: Warner Press, 1964, paper \$1.25), vi and 96 pp.

The author, professor emeritus of NT Greek and German at Anderson College, Indiana, offers a background for a fuller appreciation of the Fourth Gospel. The book is intended primarily for group study and discussion. It is recommended that it be used in conjunction with J. B. Phillips' translation.

L. MORRIS, *The New Testament and the Jewish Lectionaries* (London: Tyndale Press, 1964, paper 6 s.), 78 pp.

With specific reference to A. Guilding, *The Fourth Gospel and Jewish Worship* [cf. *NTA* 5 (3, '61) p. 354], M questions the lectionary theories applied to the NT and especially to John. He suggests that John's mention of the Jewish feasts is merely symbolic and indicates how the OT is fulfilled in the NT.

A. Q. MORTON AND G. H. C. MACGREGOR, *The Structure of Luke and Acts* (New York—Evanston, Ill.: Harper & Row, 1965, \$3.50; London: Hodder & Stoughton, 1964, 21 s.), 155 pp.

Continuing the publication of the data on the NT writings accumulated by Morton and the late MacGregor from a combination of statistical and literary analysis [cf. *NTA* 6 (1, '61) p. 141], this volume offers confirmation of Streeter's Proto-Luke hypothesis (with one modification): Luke and Acts each have a major source of similar length, to each of which a new beginning had been prefixed. Furthermore, concludes Morton, each major source has been expanded by a "secondary enlargement" (for Luke: Markan extracts; for Acts: the 17 "long paragraphs"). The structure of the present volume is analogous to that on John, with chapters on the literary and physical structure of both Luke and Acts and including a printing of the RSV text of both, so arranged as to indicate their various redactional elements.

W. M. RAMSAY, *The Meaning of Jesus Christ* (Richmond, Va.: Covenant Life Curriculum Press, 1964, paper \$2.95), 200 pp., illustrated.

The associate director of adult education of the Presbyterian Church, U.S.A., has composed a catechetical manual intended to help teen-agers find answers to such questions as: Who is Jesus?, What has God done for us in Christ?, How should we respond to Him? The heart of the book is an analysis of Matthew's Gospel with frequent review questions and study helps. The volume is one of a series of such manuals published by the Covenant Life Curriculum and distributed by the John Knox Press.

W. C. ROBINSON, JR., *Der Weg des Herrn. Studien zur Geschichte und Eschatologie im Lukas-Evangelium. Ein Gespräch mit Hans Conzelmann*, trans. G. and G. Strecker-Bonn, *Theologische Forschung* 36 (Hamburg-Bergstedt: Herbert Reich Evangelischer Verlag, 1964, paper DM 8), 70 pp.

Originally prepared as a dissertation and accepted at the University of Basel, R's monograph questions Conzelmann's interpretation of Luke in *Die Mitte der Zeit* [cf. § 7-374r] and then suggests that in reality Luke's main theme is his notion of "way," which envisions the activity of Jesus as a journey (as the "way of the Lord").

S. SANDMEL, *We Jews and Jesus* (New York: Oxford University Press, 1965, \$5.00), xi and 164 pp.

The Provost and professor of Bible and Hellenistic Literature at the Hebrew Union College-Jewish Institute of Religion writes for "thoughtful Jewish people who seek to arrive at a calm and balanced understanding of where Jews can reasonably stand with respect to Jesus." After chapters on the Jewish background of early Christianity, the divine Christ, Jesus the man, and the Jewish reader and the Gospels, S concludes by detailing why Jesus is of cultural and historical, though not directly religious, interest to Jews of today. Some bibliographical reflections and an index are included.

D. M. SMITH, JR., *The Composition and Order of the Fourth Gospel. Bultmann's Literary Theory*, Yale Publications in Religion 10 (New Haven, Conn.—London: Yale University Press, 1965, \$10.00), xx and 272 pp.

In an effort to present in systematic form the results of Bultman's commentary on John and to assess these results in the light of more recent criticism, S's dissertation analyzes Bultmann's view of the Evangelist's method and use of sources. According to B the original sequence of the Johannine pericopes was disturbed and subsequently rearranged by an "ecclesiastical redactor." After printing the hypothetically restored text of John, the volume concludes by examining the redactor's contribution. Bibliography and indexes are included.

B. B. TRAWICK, *The New Testament as Literature (Gospels and Acts)*, College Outline Series No. 57 (New York: Barnes & Noble, 1964, cloth \$2.95, paper \$1.25), vii and 132 pp., 2 maps.

A professor of English at the University of Alabama offers a synthesis of modern scholarship on the literary aspects of the Gospels and Acts to provide a useful guide for the student. After supplying general notions on historical background and the Synoptic problem, he discusses each book in terms of date, authorship, style, purpose and contents. The volume is a companion to T's earlier outline of the OT as literature [cf. *NTA* 8 (2, '64) p. 308].

H. VAN DEN BUSSCHE, *Het Evangelie volgens Johannes* (Tielt: Lannoo, 1964, paper 48 Bel. fr.), 92 pp.

In his exposition of the Fourth Gospel for the general reader, the author stresses the fascination of John with Christ's person. He prefaces each of the Gospel's events with a brief theological explanation of its significance.

A. J. VISSER, *De Openbaring van Johannes, De Prediking van het Nieuwe Testament* (Nijkerk: G. F. Callenbach, 1965, 18.50 gld.), 287 pp.

The author divides the Revelation of John into seven major sections and undertakes a detailed analysis of each in which he stresses their theological and preaching values rather than exegetical details. A brief annotated bibliography and indexes are provided.

T. WALKER, *The Acts of the Apostles* (Chicago: Moody Press, 1965, \$4.95), xxix and 586 pp.

In his introductory remarks to this new printing of Walker's commentary, W. M. Smith notes that "it is without question the greatest commentary on the Book of Acts from a missionary standpoint that has been written in our language." It was originally published in Madras, India, in 1910 as part of the series, "Indian Church Commentaries," and reprinted in 1919 (S. P. C. K.). Walker, for many years a missionary in India, often brings the fruit of his experiences there to bear upon his interpretation of Acts.

L. D. WEATHERHEAD, *In Quest of a Kingdom*, Apex Books S4 (New York—Nashville, Tenn.: Abingdon Press, 1965, paper \$1.25), 268 pp.

Based on his sermons and addresses at the City Temple, London, where he was pastor for over 25 years, W's investigation of the parables of the kingdom stresses man's pressing need of Christ's message. The presentation is designed to make the reader grasp the contemporary relevance of these parables and their demand for a personal response.

J. WEISS, *Die Predigt Jesu vom Reiche Gottes*, ed. F. Hahn (3rd ed.; Göttingen: Vandenhoeck & Ruprecht, 1964, DM 16.80), xv and 251 pp., photo.

Weiss' classic study of the eschatological character of Jesus' preaching of the kingdom is now reprinted from the second edition of 1900; in addition, important material from the first edition of 1892 has been gathered in an appendix. After treating the OT and Jewish pictures of the kingdom, W surveys the sources for his study and proceeds to examine various aspects of the kingdom, the ethical teaching of Jesus, and His Messianic consciousness. A preface reprints some remarks on W's work published by R. Bultmann in *Theologische Blätter* 18 ('39) 242-246.

M. WILCOX, *The Semitisms of Acts* (New York: Oxford University Press, 1965, \$8.00; Oxford: Clarendon Press, 50 s.), xiv and 206 pp.

After providing a brief survey of studies on the presence of Semitisms in Acts ("Semitical elements of vocabulary, grammar, and idiom not traceable to the LXX or to quotation"), the author examines quotations and allusions in the light of Targumic, Masoretic and other OT text traditions, and then devotes a chapter to the LXX and the diction of Acts. A detailed study of residual Semitisms and other Semitic elements in Acts (word order, subordination, verb, pronoun, etc.) and of the light thus thrown on the sources of Acts completes this expansion of W's 1955 Edinburgh dissertation. Bibliography and indexes are included.

H. C. WOLF, *Kierkegaard and Bultmann: The Quest of the Historical Jesus*, An Augsburg Publishing House Theological Monograph (Minneapolis: Augsburg Publishing House, 1965, paper \$1.95), 101 pp.

Inspired by the recognition that both Kierkegaard and Bultmann have grappled with similar problems, W first examines Kierkegaard's view of the historical Jesus and then discusses his notion of the existential relationship between today's believer and Jesus. The second half of the book deals with the possible influence which Kierkegaard's hermeneutic may have exercised on Bultmann.

EPISTLES—APOCALYPSE

D. G. BARNHOUSE, *Exposition of Bible Doctrines Taking the Epistle to the Romans as a Point of Departure* (Grand Rapids: Eerdmans, 1964, \$4.50 each).

Vol. 9. *God's Discipline*. Romans 12:1—14:12, vii and 230 pp.

Vol. 10. *God's Glory*. Romans 14:13—16:27, vii and 202 pp.

Publication of these two volumes brings to completion the late Dr. Barnhouse's ten-volume exposition of Romans. In *God's Discipline* he begins from Rom 12:1 to show how every Christian must recognize the life of the Lord's discipline in the twentieth century. The last volume studies the theme of glory as it is stressed in the concluding chapters of Romans under headings such as Christian liberty, living as saints, and "to God the glory." The contents of these volumes were heard originally as radio talks on "The Bible Study Hour."

H.-W. BARTSCH, *Die Anfänge urchristlicher Rechtsbildungen. Studien zu den Pastoralbriefen*, Theologische Forschung 34 (Hamburg-Bergstedt: Herbert Reich Evangelischer Verlag, 1965, paper DM 16), 180 pp.

The volume contains seven studies on the Pastorals presented as a *Habilitationsschrift* to the Johann-Wolfgang-Goethe-Universität at Frankfurt in 1959. Topics treated are: prayer for all men; prayer in every place; the conduct of women; bishops, deacons, presbyters; rules for widows; rules for slaves; and formula-material which underlies the Pastorals.

Bible Guides, ed. W. Barclay & F. F. Bruce (New York—Nashville, Tenn.: Abingdon Press, 1965, paper \$1.00 each; London: Lutterworth), 96 pp. each.

No. 14. E. E. ELLIS, *The World of St. John. The Gospel and the Epistles*.

No. 16. B. S. MACKAY, *Freedom of the Christian. Galatians and Romans*.

No. 20. W. BARCLAY, *Epistle to the Hebrews*.

No. 21. G. R. BEASLEY-MURRAY, *The General Epistles. James, 1 Peter, Jude, 2 Peter*.

With the above four titles the editors bring to a close their series of popular study guides. Ellis devotes some 50 pages on essential background material for understanding the Johannine corpus. His commentary stresses the theological aspects of John. Mackay's volume presents the Pauline understanding of freedom as one of unusual relevance for today's Christian. Barclay's exposition of Hebrews emphasizes that "no book is more certain that Jesus Christ is the only way to God." Beasley-Murray pays special attention to the baptismal interests of 1 Peter and the eschatological concerns of 2 Peter and Jude.

E. M. BLAICKLOCK, *From Prison in Rome. Letters to the Philippians and Philemon* (Grand Rapids: Zondervan, 1964) viii and 72 pp., map.

Professor of Classics and Public Orator of the University of Auckland, B provides a translation and commentary as well as a brief introduction for the

two letters of the title. The audience envisioned is a general one, and B draws freely on his broad humanistic background in explaining these letters.

F. F. BRUCE, *The Epistle to the Hebrews. The English Text with Introduction, Exposition and Notes*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1964, \$6.00), lxiv and 447 pp.

In his introduction the professor of NT at Manchester University surveys recent research on the much disputed matters of the addressees, date and authorship of Hebrews and then, after supplying a lengthy bibliography, presents a detailed exposition based on the ASV text. This volume is the first to list B as the general editor of the New International Commentary on the NT, a post in which he succeeds the late N. B. Stonehouse.

A. P. CARLETON, *Pastoral Epistles. A Commentary*, World Christian Books, Third Series, No. 51 (New York: Association Press, 1964, paper \$1.25), 77 pp.

Since the orientation of his brief commentary on these Pauline writings is pastoral, C spends little time detailing controversial issues. He accepts the letters as genuine and goes on to describe their setting and their principal theological points before commencing a paragraph-by-paragraph commentary based on the NEB.

N. A. DAHL, ET AL., *Kurze Auslegung des Epheserbriefes* (Göttingen: Vandenhoeck & Ruprecht, 1965, paper DM 10.80), 162 pp.

Five essays presented before the Lutheran World Council Meeting in Helsinki, 1963, are here made available to the general public. Dahl gives a line-by-line exegesis of the text of Ephesians. H. Dietzfelbinger then notes the distinguishing features of the letter in the areas of (1) belief in the triune God, (2) gospel of salvation, (3) mystery of the Church and (4) the life and activity of the Church in the world. Lastly a joint interpretation of Ephesians is presented by three theologians: M. Simojoki, E. A. Steimle and M. Haug.

S. DE DIETRICH, *Les Lettres Johanniques. Bref commentaire pour groups d'études* (Geneva: Labor & Fides, 1964), 72 pp.

Written as a brief study guide for American parishioners under the title *This We Know* (Richmond, Va.: John Knox Press) and considerably modified in this French version, the commentary stresses the dangers of syncretism both at the time of the writing of the Johannine correspondence and in the present day.

M. DIBELIUS, *Der Brief des Jakobus*, ed. and rev. H. Greeven, *Kritisch-exegetischer Kommentar über das Neue Testament, XV. Abteilung* (11th ed.; Göttingen: Vandenhoeck & Ruprecht, 1964, DM 19.80), 310 pp.

As part of the continuing revision of the Meyer *Kommentar*, H. Greeven has prepared this edition of James by incorporating into the text (mostly as footnotes) the many supplementary notes of Dibelius' eighth, ninth and tenth editions. The form-critical "analyses" of the previous editions are no longer set off by differing type-fonts. The first 90 pages of the commentary discuss in great detail the basic problems facing the interpreter of James: literary form, author, literary and history-of-religions considerations, language and style, theological points, bibliography and textual data. There are five lengthy excursions on peculiar problems of literary relations and forms and on the question of faith and works in both Paul and James.

E. GAUGLER, *Auslegung neutestamentlicher Schriften*, Band 1: *Die Johannesbriefe* (Zurich: EVZ-Verlag, 1964, 21.80 Sw. fr.), 333 pp.

The class lectures of the late professor of NT exegesis at the University of Bern have been edited posthumously to form a series of commentaries covering a large portion of the NT. In the introduction to this first volume, besides questions of date and place, G treats the religious milieu of the Johannine Epistles and compares their thought with Gnostic thought. In the body of the commentary there is a verse-by-verse exposition with close attention to the Greek text. Bibliography and notes are at the end of the volume.

Geistliche Schriftlesung, ed. W. Trilling (Düsseldorf: Patmos-Verlag, 1964).

9. G. SCHNEIDER, *Der Brief an die Galater* (DM 8.60), 164 pp.

19. O. KNOCH, *Der Brief des Apostels Jakobus* (DM 8.20), 123 pp.

Continuing the Patmos series of devotional commentaries [cf. *NTA* 9 (1, '64) p. 142], the present two volumes search out the message of Galatians and James with verse-by-verse exposition. Schneider terms Galatians the "Gospel of freedom" and stresses the divine origin of Paul's apostolic calling, salvation through faith, and Christian love. Knoch finds that James in its form and practical orientation resembles OT Wisdom literature, and the Epistle's spirit is characterized as a Christianity in action.

E. GRÄSSER, *Der Glaube im Hebräerbrief*, Marburger Theologische Studien 2 (Marburg: Elwert Verlag, 1965, cloth DM 39, paper 34), vii and 252 pp.

The second volume in this new series from Marburg examines faith in relation to the early development of Christianity and tests the presuppositions of the history-of-religions school. In Hebrews, faith is not taken as faith in Christ but as constancy and conviction in invisible things. As a result, Hebrews holds a special place in the transition from early Christianity to the beginning of early catholicism in that it modified the understanding of belief. An excursus into eschatology and second penance underlines G's interpretation. Over 30 pages of bibliography and indexes are appended.

D. E. HIEBERT, *The Pauline Epistles*, Study-Graph (Chicago: Moody Press, 1964).

On two laminated pages (8½ x 11 in.) H has compressed a great deal of factual data on the Pauline writings to serve as a handy reference complement to students' notes.

J. C. HURD, JR., *The Origin of 1 Corinthians* (New York: Seabury Press, 1965, \$7.95), xvi and 355 pp., map.

It is the author's thesis that the exchanges which lie behind 1 Corinthians may be reconstructed with considerably more clarity and completeness than has generally been supposed. The background is resolved into a succession of stages in a somewhat lengthy exchange between Paul and the Corinthians which leads back to the founding of the church. Also, much consideration is given to the likelihood of changes in Paul's views. There are eight illustrative tables, a 29-page bibliography and 20 pages of indexes. The author, associate professor of NT at the Episcopal Theological Seminary of the Southwest, Austin, Texas, has for several years contributed abstracts to *NTA* under the initials (J. C. H.).

R. N. LONGENECKER, *Paul. Apostle of Liberty* (New York—London: Harper & Row, 1964, \$4.50), x and 310 pp.

The author's purpose is to investigate "the legality-liberty dialectic of the Apostle." The inquiry is carried out on three levels of study: (1) Paul's pre-Christian days under the legal system of Judaism, (2) his later Christian teach-

ing on legality and liberty, with special attention paid to Rom 7:7-25, and (3) his personal practice of liberty. The author concludes that the Pauline perspective is that (1) freedom from the letter (*gramma*) does not imply freedom from the Scriptures (*graphai*), (2) liberty in Christ carries corporate implications, and (3) the vital nature of Christian liberty cannot be limited to the acceptance of only propositional truths and ecclesiastical guidance. An appendix on the constituency, theology, mission and external relations of Jerusalem Christianity is followed by 22 pages of detailed indexes.

H. MONTEFIORE, *The Epistle to the Hebrews*, Harper's New Testament Commentaries (New York—Evanston, Ill.: Harper & Row, 1965, \$5.00), ix and 272 pp.

Recognizing that Hebrews makes no allusion to the destruction of the Temple and that its thought is firmly based on the kerygma of the primitive Church, M suggests in his introduction that Apollos may have written Hebrews as a letter to Corinth sometime between A.D. 52 and 54 and that it should be read against the historical setting of 1 Corinthians. In the commentary itself, M has employed the new diglot version being prepared under the auspices of the British and Foreign Bible Society. Several indexes are included.

E. NEUHÄUSLER, *Der Bischof als geistlicher Vater nach den frühchristlichen Schriften* (Munich: Kösel-Verlag, 1964, cloth DM 8.80, paper 6.80), 104 pp.

The professor of NT exegesis at the Theologische Hochschule in Dillingen studies the office of bishop in biblical and early Christian theology (the Apostolic Fathers and the early Syrian Church). He finds that Paul, especially in the great Epistles, conceives the bishop as a spiritual father who, as representative of the divine fatherhood for his church, breaks the bread of the gospel. The theme is then pursued through the *Epistula Apostolorum*, the letters of Ignatius and the *Didascalia Apostolorum*.

E. PERCY, *Die Probleme der Kolosser- und Epheserbriefe*, Acta Reg. Societatis Humaniorum Litterarum Lundensis XXXIX (Lund: C. W. K. Gleerup, 1964, paper 60 Sw. kr.), xvii and 517 pp.

After lengthy analysis of the language, style and content of each Epistle, P devotes about 80 pages to a detailed comparative investigation of Ephesians and Colossians and their many mutual contacts. Only then does he broach the question of the purpose and addressees of Ephesians. The present edition is a photomechanical reprint of the 1946 original, including its 15 pages of corrections and additions. The indexes of the original are included.

J.-M. PERRIN, O.P., *Saint Paul. Maître de vie apostolique* (Paris: Cerf, 1964, paper 9.30 F), 221 pp.

The book is composed of two parts: (1) a regrouping of Pauline texts on the apostolate to help those preparing for apostolic service according to the spirit of the gospel and (2) reflections on a few of these texts with discussion of the dominant Pauline thoughts concerning the ideal apostle of Christ.

P. S. REES, *The Epistles to the Philippians, Colossians, and Philemon*, Proclaiming the New Testament 9 (Grand Rapids: Baker Book House, 1964, \$2.95), 143 pp.

Latest in the Baker series of homiletic expositions of the NT, R's volume stresses "the magnificent variety and balance, both of truth and treatment" found in these three Epistles, and he searches them for preaching values and suggestive homiletic insights. The author has been influential in American Evangelical circles for many years and is presently Vice-President-at-Large of World Vision, Inc.

D. W. RICHARDSON, *The Revelation of Jesus Christ. An Interpretation*, Aletheia Paperbacks (Richmond, Va.: John Knox Press, 1965, paper \$1.45), 140 pp.

A reprint of five lectures originally delivered in 1939 and first published in 1957 as a popular introduction to the Book of Revelation, R's volume opens with a brief exposition of the characteristics of apocalyptic and of four schools of interpretation: preterist, futurist, historical and symbolic. The remaining chapters describe the prologue and the seven visions. The brief bibliographical note has been supplemented for this edition.

B. SCHWANK, O.S.B., *Der erste Brief des Apostels Petrus*, Geistliche Schriftlesung 20 (Düsseldorf: Patmos-Verlag, 1964, DM 8.20), 143 pp.

Under the general theme of grace and the cross, S offers meditative chapters on the sublimity, obligations and ultimate goal of the Christian vocation as revealed in 1 Peter.

J. R. W. STOTT, *The Epistles of John. An Introduction and Commentary*, The Tyndale New Testament Commentaries 19 (Grand Rapids: Eerdmans, 1964, \$3.00), 230 pp.

The Rector of All Souls Church, London, writes his commentary on the Johannine Epistles "as a pastor and not as a theologian." He stresses the necessity of understanding the local church situation that lies behind these letters, leaving the chief exegetical problems for discussion in several "additional notes" appended to the text. Stott is also author of *Basic Introduction to the New Testament*, noticed previously in this issue.

J. TIBBE, *Geist und Leben. Eine Auslegung von Römer 8*, Biblische Studien 44 (Neukirchen-Vluyn: Neukirchener Verlag, 1965, paper DM 3.95), 50 pp. .

In offering his reflections on the themes of spirit and life in Rom 8, the author has divided the chapter into five sections (vv. 1-11; 12-17; 18-25; 26-30; 31-39) and then commented on each section in turn. The talks were originally delivered in August, 1964, at Frankfurt during the 19th general assembly of the Reformed *Weltbund*, the general theme of which was "Come, Creator Spirit."

V. ZSIFKOVITS, *Der Staatsgedanke nach Paulus in Röm 13, 1-7 mit besonderer Berücksichtigung der Umwelt und der patristischen Auslegung*, Wiener Beiträge zur Theologie, Band VIII (New York—Vienna: Herder & Herder, 1964, paper \$3.95), 129 pp.

To define the role of the state in Paul's thought, Z's monograph takes as its starting point O. Dibelius' view of authority and then studies the Greek, Roman and Jewish notions of the state. The second half of the work is a detailed analysis of Rom 13:1-7 with special reference to the patristic interpretations of the passage. An appendix treats the relation of this pericope's view of the state to the view expressed in the Apocalypse. Indexes and bibliography are provided.

BIBLICAL THEOLOGY

F. AMIOT, *Die Theologie des heiligen Paulus*, trans. H. Radau (Mainz: Matthias-Grünwald-Verlag, 1962, DM 17.80), 279 pp.

A popular treatment of the key Pauline ideas by the French exegete, already translated into English [cf. *NTA* 7 (2, '63) p. 274], is now in a German version. Salvation is taken as the principal theme around which other Pauline concepts are grouped and to which they are related. The bibliography has been adapted for German readers.

Barthélemy de Las Casas. *L'Évangile et la force*, trans. and ed. M. Mahn-Lot, *Chrétiens de tous les temps* 7 (Paris: Cerf, 1964, paper 7.50 F), 223 pp.

In defending the rights of natives in the 16th-century Spanish colonization of Central and South America, the Dominican missionary Las Casas wrestled with the gospel message of evangelization, non-violence, imitation of Christ, etc., and the problems of enforced conversion, war, slavery, etc. A selection of his writings and a study of their modern relevance is here offered as one of a series of similar text-collections whose object is the study of the Christian in all situations and all times.

R. BAUMANN, *Aber du, Gottesmensch. Bischöfe, Priester und Laien im Licht der Heiligen Schrift* (Kevelaer: Verlag Butzon & Bercker, 1964, DM 9.80), 174 pp.

The new consciousness of the layman within the Church and of the community responsibility of bishops, both heightened by Vatican II, provide a focus for B's interpretation of selected relevant verses from the Gospels and Epistles, especially the Pastorals, which stress the relations of bishops, priests, deacons and laity to each other and to the community.

P. BENOIT, *Exegese und Theologie. Gesammelte Aufsätze*, trans. E. S. Reich, *Kommentare und Beiträge zum Alten und Neuen Testament* (Düsseldorf: Patmos-Verlag, 1965, DM 38), 336 pp.

Fourteen of the papers from B's collected writings published in two volumes under the same title in 1961 [cf. *NTA* 5 (3, '61) p. 359] have been chosen for this German version: those which are easily comprehensible to a larger circle of readers and those which are of more general relevance today. The articles chosen for translation are those on the inspiration of the LXX; form-critical method; the divinity of Jesus; faith according to the Synoptics; the accounts of the institution of the Eucharist; the trial of Jesus; Jesus before the Sanhedrin; praetorium, lithostratos and gabbatha; the death of Judas; the Ascension; Law and cross according to Paul; body, head and *plērōma* in the Captivity Epistles; the origins of the Apostles' Creed in the NT; Seneca and Paul. The documentation of the original is retained unaltered.

B. BESRET, S.O.CIST., *Incarnation ou eschatologie? Contribution à l'histoire du vocabulaire religieux contemporain 1935-1955*, *Rencontres* 66 (Paris: Cerf, 1964, paper 9.60 F), 239 pp.

The author researches the use and theological development of the terms "incarnation" and "eschatology" in French books and periodical literature during the decades 1935-1955. Specific reference to the NT is rare.

The Bible on . . . (De Pere, Wisc.: St. Norbert Abbey Press, 1965, paper \$.95 each).

B. VAN IERSEL, S.M.M., *The Bible on the Living God*, trans. H. J. Vaughan, 102 pp.

G. N. VOLLEBRECHT, O.PRAEM., *The Bible on Marriage*, trans. R. A. Downie, 115 pp.

Themes of biblical theology are the subject of the two pamphlets which inaugurate the translation of a popular Dutch series (Roermond: Romen & Zonen, 1961-). Van Iersel's monograph is concerned mainly with the OT understanding of God. Vollebrecht studies both the OT and the NT revelation on marriage with special attention to the NT aspects of unity and permanence, as well as 1 Cor 7 and Eph 5.

W. BULST, S.J., *Revelation*, trans. B. Vawter, C.M. (New York: Sheed & Ward, 1965, \$3.95), 158 pp.

Published originally in 1960 as *Offenbarung: Biblischer und theologischer Begriff* [cf. *NTA* 5 (3, '61) p. 359], the book first surveys contemporary notions of revelation in Catholic systematic, Catholic biblical, and Protestant theologies. It then examines the biblical meaning of revelation (natural and supernatural revelation, the forms of the latter, the ecclesiological aspect and eschatology). A final section attempts a synthesis of the biblical and theological concepts.

J. M. CREED, *The Divinity of Jesus Christ. A Study in the History of Christian Doctrine since Kant*, The Fontana Library, Theology and Philosophy, 926L (London: Collins, 1964, paper 6 s.), 144 pp.

In the preface to this reprint of C's 1938 original monograph (based on the 1936 Hulsean Lectures at Cambridge), D. M. MacKinnon stresses the current relevance of C's work, especially "his grasp of the epistemological issues, raised by Bultmann's theology for the whole problem of belief in Christ." A lengthy historical section paves the way for C's appraisal of the notions of revelation and divinity as predicated of Christ.

Dogmatic vs Biblical Theology, ed. H. Vorgrimler (Baltimore: Helicon, 1965, \$5.50), 274 pp.

A translation of *Exegese und Dogmatik* (Mainz: Matthias-Grünwald-Verlag, 1962), this collection of essays faces and offers solutions for the tensions between these two disciplines of theology. The opening paper by K. H. Schelkle sees Scripture as communicating the word of God about the Word of God. K. Rahner then outlines the problematic areas of encounter and mutual understanding between exegetes and dogmatic theologians. Subsequent chapters concern the problems and progress of NT exegesis (A. Vögtle), the meaning and function of a NT theology (H. Schlier), the development of dogma (E. Schillebeeckx), the dogmatic evaluation of the NT (R. Schnackenburg), the historical Jesus and the Christ of faith (F. Mussner), and some dogmatic considerations on knowledge and consciousness in Christ (K. Rahner). The volume is indexed.

A.-M. DUBARLE, O.P., *The Biblical Doctrine of Original Sin*, trans. E. M. Stewart (New York: Herder & Herder, 1965, \$4.95), 245 pp.

Originally published in French in 1958 as *Le Péché originel dans l'Écriture* (Paris: Cerf), D's work studies the notion of original sin in both the OT and the NT and then locates the topic within the total biblical view. The present English edition also includes a final chapter outlining the main issues in scientific and biblical approaches to the subject, with special emphasis on areas of contemporary interest and difficulty.

Foundations of Biblical Spirituality, ed. and trans. J. A. Grispino, S.M. (Staten Island, N.Y.: Alba House, 1965, \$3.95), 143 pp.

The seven articles selected and translated by G concern God's love in the OT (A. Lefèvre), love of God and of neighbor (G. Salet), fraternal charity and Trinitarian life (L. Lochet), the "moral theology" of St. Paul (S. Lyonnet), Christian pride and humility (L. Soubigou), Christ as our peace (G. Ghysens) [cf. § 3-699] and "blessed are the poor" (Sr. Jeanne d'Arc). All of the articles were published originally in French theological journals. A biblical and a detailed topical index are included at the end of the book which was a selection of the Thomas More Sisters' Book League.

R. H. GLOVER, *The Bible Basis of Missions* (Chicago: Moody Press, 1964, \$3.50), 208 pp.

An unchanged reprint of G's 1946 original, this volume considers first the missionary character of the Scriptures and then a number of biblical doctrines in relation to the missions: Holy Spirit, parousia, stewardship, prayer, etc. The author had been active on the China missions for several decades and had directed the missionary course of the Moody Bible Institute, Chicago, before his death in 1947.

P. GOICOECHEA M., O.F.M., *De conceptu "hypomenē" apud S. Paulum* (Rome: Scuola Tipografica "Pax et Bonum," 1965), xv and 110 pp.

To define as accurately as possible the sense of *hypomenē* in the Pauline writings, G's dissertation, recently presented at the Antonianum in Rome, analyzes the words *hypomenē* and *hypomenein* in every pericope, each in its context and in the commonly accepted chronological order. A final section draws together the results of the exegetical analysis and concludes that the Pauline understanding of the term is new, unique and quite dynamic.

P. GRELOT, *Mann und Frau nach der Heiligen Schrift*, trans. W. Bertram (Mainz: Matthias-Grünwald-Verlag, 1964, DM 10.80), 126 pp.

The bibliographical indications of G's original French edition [cf. *NTA* 6 (3, '62) p. 421] have been supplemented for the German version, but the indexes are lacking. The author explains the fundamental data of revelation about marriage in terms of the OT's conscious defense against the religious thought of its milieu, the evolution of this basic position through the course of the OT and its definitive unfolding in the NT. An English version appeared in 1964 [cf. *NTA* 9 (2, '65) p. 284].

M. HOPKINS, O.P., *God's Kingdom in the New Testament* (Chicago: H. Regnery, 1965, \$4.50), xxv and 247 pp., 7 maps.

To provide a college textbook based on the results of modern NT scholarship, the author of *God's Kingdom in the Old Testament* (Chicago: H. Regnery, 1964) prefaces his treatment with chapters on the kingdom and the form-critical method. He then discusses the individual NT writings and their relation to the notion of the kingdom of God. He appends five catechetical addresses of Cyril of Jerusalem which illustrate the effect of the early kerygma in the Church. Frequent charts and tabulations are provided for the student and the end-papers reprint seven colored Hammond maps. Indexes and bibliography are also included.

J. JEREMIAS, *The Central Message of the New Testament* (New York: Scribner's, 1965, \$2.95), 95 pp.

In the 1963 Hewett Lectures, delivered at Union Theological Seminary, New York, and elsewhere in the United States and now in book form, J took issue with the Bultmannian position that the words of Jesus are unrecoverable. The first chapter analyzes the background and use of the term *abba* and concludes that it is an *ipsissima vox*. The second lecture "with great probability" traces back to Jesus Himself the primitive Christian interpretation of His death as a fulfillment of Isa 53. Similarly, not only the content of the Pauline doctrine of justification but even "the terminology of an antedonated eschatological pardon" goes back to Jesus. The final paper studies the Johannine Prologue and the underlying Christian *Urprolog*. The volume is indexed.

E. J. KILMARTIN, S.J., *The Eucharist in the Primitive Church* (Englewood Cliffs, N.J.: Prentice-Hall, 1965, \$5.50), x and 181 pp.

First-century Eucharistic doctrine and practice are investigated by K in three major steps: OT preparation, revelation-realization (words of institution, Pauline and Johannine Eucharistic theologies) and re-presentation (external form of first-century Eucharist, structure and content of Eucharistic prayer, and the place of the cup). The heart of the study is a lengthy and detailed exegetical analysis of the Petrine and Pauline sources behind the Synoptic and Pauline accounts of the institution. Documentation is provided by means of a select bibliography. The book is indexed. Fr. Kilmartin has been an associate editor of *NTA* since 1959.

MARIE DE SAINT-DAMIEN, *La Vierge immaculée dans l'Écriture*, Sous la main de Dieu 7 (Paris: Fleurus, 1964, paper 8 F), 151 pp.

The author, a contemplative nun, essays a biblical Marian theology in which she seeks to clarify the role of Mary in the history of salvation. Mary is seen as fulfilling Yahweh's demands of love in the OT, as a servant of love even to Calvary, and as a maternal mediator in the sacramental life. A final note treats Franciscan and Byzantine theology of the Immaculate Conception.

F.-W. MARQUARDT, *Die Bedeutung der biblischen Landverheissungen für die Christen*, Theologische Existenz Heute, N.F. 116 (Munich: Chr. Kaiser Verlag, 1964, paper DM 3.80), 56 pp.

The author delivered the substance of his monograph at the German Evangelical Kirchentag at Arnoldshain in January, 1964, before the study group "Jews and Christians." The peculiar biblical relation between land and future, space and time, their mutual convertibility into an "eschatological term," etc., gives the promise of the land a final, existential significance for Christians.

W. PANGRITZ, *Das Tier in der Bibel* (Munich: Ernst Reinhardt Verlag, 1963, DM 13), 174 pp., 12 plates, 1 fig.

From both OT and NT books, P gathers numerous references to animals in order to show their place, function and symbolism in the plan of salvation. He treats the matter under four headings: God and animals, man and animals, the powers opposed to God and animals, and man between God and animals.

E. REPO, *Der "Weg" als Selbstbezeichnung des Urchristentums. Eine traditions-geschichtliche und semasiologische Untersuchung*, Annales Academiae Scientiarum Fennicae, Ser. B, Tom. 132,2 (Helsinki: Suomalainen Tiedekatemia, 1964, paper 11.40 F. mk.), 227 pp.

A preliminary analysis of how the NT use of *hodos* differs from its use in other Greek sources of that time allows R to compare this terminology in Acts with similar words among the Essenes (including supplementary data on its introduction into Syrian sources). A central chapter on the refining and limitation of the use to the single meaning "way" (= Christian way of life) leads to a study of its early Christian and Essene connotation as a directional term (with legal, Christological, eschatological and ethical overtones). The final chapter investigates the factors responsible for the disappearance of this specific connotation.

C. C. RYRIE, *The Holy Spirit* (Chicago: Moody Press, 1965), 126 pp.

An outline study of the scriptural teaching on the Spirit and its development in the course of Christian history, R's monograph is the first of a series of handbooks on Bible doctrines.

E. SCHICK, *Die Botschaft der Engel im Neuen Testament* (Wuppertal-Vohwinkel: R. Brockhaus Verlag, 1963, paper DM 7.80), 159 pp.

The author has assembled 30 passages from the NT which communicate the words of the angels or speak about them and he proceeds to point out their relation to the total NT message. Each passage is discussed in detail. The aim of the expositions is descriptive rather than doctrinal.

H. SCHLIER, *Mächte und Gewalten im Neuen Testament*, Quaestiones Disputatae 3 (3rd ed.; New York—Freiburg: Herder & Herder, 1964, paper \$1.95), 64 pp.

An unaltered reprint of S's 1958 monograph [cf. *NTA* 3 (1, '58) p. 115], the study investigates the Pauline understanding of principalities and powers. The English version was noted in *NTA* 6 (2, '62) pp. 276-277.

R. SCHNACKENBURG, *The Moral Teaching of the New Testament*, trans. J. Holland-Smith and W. J. O'Hara (New York: Herder & Herder, 1965, \$7.50), 388 pp.

Translated from the second revised edition [cf. *NTA* 7 (2, '63) p. 279] of S's exegetical survey of the NT moral message, the English version introduces no changes in text, format, bibliographies, etc., except that the indexes are omitted. The original German has already reached a wide and appreciative audience and a French version appeared in 1963 [cf. *NTA* 9 (1, '64) p. 152].

R. SCHNACKENBURG, *Règne et royaume de Dieu. Essai de théologie biblique*, trans. R. Marlé, S.J., Études théologiques 2 (Paris: l'Orante, 1965), 325 pp.

In translating S's study of the growth and development of the notion of kingdom [cf. *NTA* 4 (2, '60) p. 198], great pains have been taken to bring the footnotes and bibliography up to date for French readers and to supplement them where helpful. Complete indexes are provided. An English version appeared in 1963 [cf. *NTA* 8 (2, '64) p. 302].

H. SCHUMACHER, *Das tausendjährige Königreich Christi auf Erden. Eine biblische Untersuchung im Lichte des Fortschreitens der göttlichen Heilsoffenbarung und Heilsgeschichte* (Stuttgart: Paulus-Verlag Karl Geyer, 1964, DM 14.80), 296 pp.

The origin and evolution of millennial ideas in the OT and the NT (especially in Apoc 20:1-10), and their working out in the course of Christian history, including some final reflections on the new state of Israel, make up the bulk of S's study. He adds about 50 pages of lengthy footnotes in which he discusses in more detail some of his interpretations of Scripture and history.

H. U. VON BALTHASAR, *Word and Redemption. Essays in Theology* 2, trans. A. V. Littledale (New York: Herder & Herder, 1965, \$3.95), 175 pp.

The second volume of von B's essays on theological themes [cf. *NTA* 9 (2, '65) p. 287] contains chapters on the place of theology, the characteristics of Christianity, theology and sanctity, spirituality, action and contemplation, Christian universalism, and eschatology. Only the latter is specifically NT-oriented.

G. WINGREN, *Gospel and Church*, trans. R. Mackenzie (Philadelphia: Fortress Press, 1965, \$6.25), viii and 271 pp.

Designed as a continuation of W's *Creation and Law* (Philadelphia: Fortress Press, 1961), the volume treats the notion of Gospel under the headings of preaching and the sacraments, Christ under the Law, and Christ and the renewal of creation. The concept of the Church is then discussed under the headings of the Spirit and the Word, the Church and creation, and man in the Church. The volume is a translation of *Evangeliet och Kyrkan* (Lund: C. W. K. Gleerup, 1964).

THE WORLD OF THE NEW TESTAMENT

J. M. ALLEGRO, *The Treasure of the Copper Scroll*, Anchor Books A412 (2nd rev. ed.; New York: Doubleday, 1964, paper \$1.25), xi and 186 pp., 34 plates, 18 line drawings.

The second edition of A's study of the copper scroll is intended for a more general audience, and so the facsimile of the scroll, its transliteration and notes have been omitted, and the number of photographs of the scroll and treasure hunt has been somewhat lessened. The main focus of the chapters of this edition is Jerusalem and its immediate environs, previous archaeological work there, and A's own sortie into the Kedron Valley.

Arm und reich in der Urkirche, ed. A. Hamman, O.F.M. and S. Richter, O.F.M., trans. J. Niederehe (Paderborn: F. Schöningh, 1964, DM 19.80), 292 pp.

To delineate early Christian attitudes towards wealth and poverty, the editors have assembled relevant texts from Clement of Alexandria, Basil the Great, Gregory Nazianzen, Gregory of Nyssa, John Chrysostom, Ambrose and Augustine. The French original appeared in 1962 (Paris: Grasset).

J. R. BROWN, *Temple and Sacrifice in Rabbinic Judaism* (Evanston, Ill.: Seabury-Western Theological Seminary, 1964, paper \$1.00), 31 pp.

Two lectures originally presented during 1963 at Seabury-Western Theological Seminary, Evanston, Ill., comprise the pamphlet. The first offers general remarks on participation in sacrifice, the mythology of the Temple, Temple and synagogue, and a study of sacrificial atonement and the Isaac motif in the rabbinic writings. The second, briefer lecture examines the possibility of sacrificial cult after the destruction of the Temple in A.D. 70.

G. M. BRUCE, *The Apostolic Church. Founding-Nature-Polity-Worship-Impact* (Minneapolis: T. S. Denison, 1963, \$3.50), 198 pp.

The author, professor emeritus of Luther Theological Seminary, St. Paul, Minnesota, presents chapters on the founding, nature and establishment of the NT Church; the rise and character of apostolic Church polity; the *ekklesia* in relation to contemporary society; and worship and life in the NT Church. A select bibliography and brief index are appended.

P. BRUIN AND P. GIEGEL, *Petrus der Fels. Die Anfänge des Christentums* (Zurich—Stuttgart: Artemis Verlag, 1964, 48 Sw. fr.), 205 pp., 105 photos.

A large (quarto) album of color and black-and-white photos seeks to evoke the spirit of Christianity's origins by following in the footsteps of Peter from the fishing bark to Rome. The text employs citations from the Gospels, Acts and the Petrine Epistles to explain the mystery of his life, vocation, apostolic labors, death and burial. The final chapter sees his spirit still alive at the Second Vatican Council.

J. DANIÉLOU, *Jean-Baptiste témoin de l'Agneau* (Paris: Éditions du Seuil, 1964, paper 9.90 F), 187 pp.

Combining the data and the methods of positive historical research with those of sacred or religious history, D situates the Baptist in the context of a history of civilization where he is seen as a figure inaugurating a new age of the world. The study is a brief excursus into the theology of history. Successive chapters consider John's call, sanctification, contacts with the Essenes, belief, witness, etc., with a final chapter on his continuing presence in the spiritual life of humanity.

J. DANIÉLOU, *Das Judenchristentum und die Anfänge der Kirche*, Arbeitsgemeinschaft für Forschung des Landes Nordrhein-Westfalen, Geisteswissenschaften, Heft 121 (Cologne—Opladen: Westdeutscher Verlag, 1964, paper DM 4.20), 37 pp.

The relationship between the first Christian community and Jewish society is explored by examining the various currents of Jewish Christianity (orthodox, Qumran-type, Ebionite, etc.) and then by pointing out similarities in cult, asceticism and thought. The material was presented as a lecture in April, 1964, before the *Arbeitsgemeinschaft*, and the ensuing discussion of the paper has been included.

J. DANIÉLOU, *Message évangélique et Culture hellénistique aux II^e et III^e siècles*, Bibliothèque de Théologie, Histoire des doctrines chrétiennes avant Nicée II (Paris—Rome: Desclée, 1961, paper 21.90 F), 485 pp.

Written as a sequel to his *Théologie du Judéo-Christianisme* [cf. *NTA* 3 (1, '58) p. 113], the present volume concerns the confrontation of the Christian message with the Hellenistic milieu of the second and third centuries. First, D examines the way the Christian message was presented to the Hellenistic world and what elements of the latter were accepted or rejected. The traditional catechesis and scriptural demonstrations of the Fathers are then studied in order to contrast Christian typology with Hellenistic allegory. Finally the contribution of philosophical reasoning to the deepening of the common faith is considered, with a closing chapter on the confrontation with Gnosticism, in terms of Clement and Origen. An index of citations is included.

R. C. DENTAN, *The Apocrypha, Bridge of the Testaments. A Reader's Guide to the Apocryphal Books of the Old Testament*, Seabury Paperback SP 13 (New York: Seabury Press, 1964, paper \$1.25), v and 122 pp.

A revision of his 1954 original, D's guide employs a survey technique to encourage a first approach to the Apocrypha. Aids for the general reader include: citations and proper names from the KJV, a chronological table and a select bibliography. The various books are discussed in an order of ascending difficulty.

B. F. DEUTSCH, *Our Lady of Ephesus* (Milwaukee: Bruce, 1965, \$4.50), xiii and 171 pp., 8 plates.

A teacher at the Catholic University of America offers the general reader the first full-length treatment in English on the question of where Mary spent her final years. From the visions of Catherine Emmerich, tradition, legends and the present-day development of the shrine at Ephesus, D concludes "with moral certainty" that this city rather than Jerusalem was Mary's home at the end of her life. Forty pages of ecclesiastical documents, footnotes and bibliography follow the text.

Didascalie apostolorum, Canonum ecclesiasticorum, Traditionis apostolicae versiones latinae, ed. E. Tidner, Texte und Untersuchungen zur Geschichte der altchristlichen Literatur, Band 75 (Berlin: Akademie-Verlag, 1963, paper DM 52), xxvi and 183 pp.

Codex Veronensis 53 contains parts of three Latin versions of original Greek works which illustrate the teaching and customs of earliest Christianity. The Latin version of the *Didascalia* is most valuable for reconstructing the Greek. After explaining in his introduction the condition of the MS and some of the history of its transmission, T gives a table of Gospel citations in the *Didascalia*, indicating how frequently and how much they differ from about 15 other MS versions of the Gospels. He then presents his critical version with the apparatus and with cross references to the editions of R. H. Connolly (1929), J. Fleming (1904) and F. X. Funk (1905).

J. F. EWING, S.J., *The Ancient Way. Life and Landmarks of the Holy Land* (New York: Scribner's, 1964, \$4.50), 224 pp., 25 photos, 2 maps.

An anthropologist and a well-known lecturer on radio and television, Fr. Ewing shares some of his insights into the mores and character of the Semitic people of the Near East among whom he spent several years while excavating in Lebanon. Some of the chapters appeared earlier as popular articles describing the cultural background of biblical events.

Flavius Josephus. De bello judaico. Der jüdische Krieg. Griechisch und Deutsch, Band II,1: *Buch IV-V*, ed. O. Michel and O. Bauernfeind (Munich: Kösel-Verlag, 1964, DM 35), xii and 274 pp.

Besides the critical Greek text and the German translation on facing pages as in the first volume [cf. *NTA* 7 (2, '63) p. 282], the present half-volume contains more than 60 pages of explanatory notes and a supplementary bibliography which includes a number of modern Hebrew works. These latter were influential in establishing the Greek text. There are also two pages of corrigenda to the first volume.

B. GÄRTNER, *The Temple and the Community in Qumran and the New Testament. A Comparative Study in the Temple Symbolism of the Qumran Texts and the New Testament*, Society for New Testament Studies, Monograph Series 1 (New York—London: Cambridge University Press, 1965, \$4.75), xii and 164 pp.

Inaugurating the series of monograph supplements to *NTStud*, G brings together the most important Qumran texts relating to the "New Temple" and the NT texts on Temple symbolism in order to show how the two communities observed the same basic principles in regard to Temple and cult. Common details gleaned from these sources then lead to the hypothesis that the Christian Church may have arisen from a Qumran type Judaism. The author concludes that the basis of both the Temple symbolism and the Pauline doctrine of the Body of Christ are "to be sought in the Palestinian rather than the Hellenistic background." Indexes and bibliography are included.

R. M. GRANT, *La Gnose et les origines chrétiennes*, trans. J. H. Marrou (Paris: Éditions du Seuil, 1964, paper 15 F), 190 pp.

After defining and describing Gnosticism and its world view, G evaluates the roles of Simon Magus, Saturninus, Valentinus, Basilides and Marcion and then compares the movement with early Christianity. For the French edition of *Gnosticism and Early Christianity* (1959), numerous minor changes have been introduced and a new chapter on the three recently published Gnostic *Gospels of Thomas, Philip and Mary* has been added.

C. G. HOWIE, *The Creative Era. Between the Testaments*, Aletheia Paperbacks (Richmond, Va.: John Knox Press, 1965, paper \$1.45), 96 pp.

The first four chapters examine the historical events, the written records, the parties within Judaism and the religious currents of the era. The final chapter is a summary examination of specific intertestamental religious themes, e.g., heaven and hell, faith and life, law and wisdom.

B. JONGELING, *Le rouleau de la guerre des manuscrits de Qumrân*, *Studia Semitica Neerlandica* 4 (Assen: van Gorcum, 1962, 30.90 gld.), 409 pp.

Making use of, and occasionally adding to, the abundant research data available on the war scroll, especially the commentaries of J. Carmignac, J. van

der Ploeg and Y. Yadin, the author first presents a detailed textual analysis of the scroll. Then in the body of the commentary he gives a paragraph-by-paragraph discussion of each column accompanied by a fresh translation. The volume includes a bibliography and an index of citations.

J. MACDONALD, *The Theology of the Samaritans*, The New Testament Library (Philadelphia: Westminster Press, 1965, \$10.00), 480 pp., plate.

The first full-length book in English devoted to the subject of Samaritan theology makes extensive use of primary sources, most of which are available only on microfilm. An introduction gives the history of scholarship on the subject, the origin of the sect, their history and influence. The theology is presented under the following headings: God and the world; Moses, lord of the world; the life of the man in the world; eschatology; the world to come. A final chapter assesses the sect and its religious beliefs. Bibliography and indexes are included. The author has been lecturer in Semitic languages at the University of Leeds since 1954.

M. MANSOOR, *The Dead Sea Scrolls. A College Textbook and a Guide* (Grand Rapids: Eerdmans, 1964, \$4.00), x and 210 pp.

A study manual for college students, the volume provides bibliographical information and detailed outlines of major research areas connected with the Scrolls, e.g.: excavations, dating, associated discoveries, individual MSS, doctrine of the Qumran sect, and the Jewish sects contemporaneous with the Qumran community. Also included are three chapters on the 1960-1961 discoveries at Wadi Murabba'at and Nahal Hever related to the Bar Cocheba revolt. Several brief appendixes (glossary, lists of scrolls, bibliography, chronological table) and a short index are at the end of the volume.

The Oxford Annotated Apocrypha. Revised Standard Version, ed. B. M. Metzger (New York: Oxford University Press, 1965, \$3.50), xxii and 298 pp.

Designed to serve as a companion volume to the *Oxford Annotated Bible* [cf. *NTA* 7 (1, '62) p. 132], the work supplies a general introduction to the Apocrypha by Metzger; and an introduction, text and notes for each book by other contributors. These include R. C. Dentan, F. V. Filson, W. J. Harrelson, H. G. May and S. E. Johnson. End-paper maps, two chronological tables of rulers and an index are provided.

H. H. ROWLEY, *The Dead Sea Scrolls and the New Testament* (2nd ed.; London: S. P. C. K., 1964, paper 3 s. 6 d.), 32 pp.

The second edition of R's popular pamphlet on the scrolls [cf. *NTA* 2 (2, '58) p. 201], based on a series of lectures at the University of Bristol in 1957, remains unchanged but for the addition of some further bibliographical data in the footnotes.

S. J. SALLER, O.F.M., *The Excavations at Dominus Flevit (Mount Olivet, Jerusalem)*, Part II: *The Jebusite Burial Place*, Publications of the Studium Biblicum Franciscanum, No. 13 (Jerusalem: Franciscan Press, 1964), xiv and 197 pp., 38 plates, 64 illustrations.

The second volume reporting the Dominus Flevit excavations deals with the ancient burial place found in the center of the site and dated between the Middle and Late Bronze Ages. The report catalogues and provides photographs and drawings of the various ceramic artifacts: jars, bowls, base ring ware, lamps, etc., plus metal and bone objects. A third volume dealing with later remains will complete the series.

E. SCHNYDRIG, *Komm in das Land das ich dir zeigen werde* (Stuttgart: Katholisches Bibelwerk, 1964, DM 14.80), 163 pp., illustrated.

A blend of Scripture citations, personal reflections, full-color (37) and black-and-white (77) photos of ancient and contemporary aspects of the Holy Land, the volume seeks to evoke the feel of the land by taking the reader on a journey through its history and geography. The subject matter of the photos is considerably varied: archaeological objects, MS illuminations, woodcuts, ancient maps, present-day poverty, the recent papal pilgrimage, etc.

W. SCHRAGE, *Das Verhältnis des Thomas-Evangeliums zur synoptischen Tradition und zu den koptischen Evangelienübersetzungen zugleich ein Beitrag zur gnostischen Synoptikerdeutung*, Beihefte zur ZeitNTWiss 29 (Berlin: A. Töpelmann, 1964, DM 48), viii and 213 pp.

That the *Gospel of Thomas* manifests a tradition independent of the Synoptics has been maintained by many scholars. Recently, however, the trend has been to acknowledge in *Thomas* a tradition dependent upon the Synoptics. To prove this dependence, S compares the *Gospel* with the Synoptics and in addition compares the logia in *Thomas* with the sayings as found in the Coptic version of the Synoptics. The evidence supports the theory of a dependence on the Synoptics. The volume has several indexes.

F. X. SEPPELT AND G. SCHWAIGER, *Geschichte der Päpste. Von den Anfängen bis zur Gegenwart* (Munich: Kösel-Verlag, 1964, DM 44), 572 pp., 68 plates.

Considerably revised from Seppelt's 1949 one-volume edition by his former student and colleague G. Schwaiger of the University of Munich, this large single volume covers the whole history of the papacy from Peter to Paul VI. Several of the opening pages are devoted to a description of the NT data and the archaeological questions connected with Peter's tomb.

W. W. SLOAN, *A Survey Between the Testaments*, New Littlefield College Outlines, No. 40 (Paterson, N.J.: Littlefield, Adams, 1964, paper \$1.95), vii and 231 pp.

As a handbook for college students, S has prepared 40 brief chapters covering as many different aspects of the period from the Babylonian captivity and the return from exile to the later Pharisaic disputes on resurrection, angels, etc. The book is fully indexed. Each chapter concludes with review questions and suggestions for supplementary reading.

R. VÖLKL, *Frühchristliche Zeugnisse zu Wesen und Gestalt der christlichen Liebe*, Quellen zum christlichen Verständnis der Liebe, zur Geschichte der Caritas und sozialer Fragen, Band II (Freiburg: Lambertus-Verlag, 1963, paper DM 7.80), 122 pp.

Inaugurating a new series of source materials for studying the Christian concept of love, the volume presents relevant texts of the Christian writings of the first two centuries, exclusive of the NT, under the headings of Apostolic Fathers, 2nd-century writings, and apologists. Other volumes in the series will trace the theme through Scripture, the Fathers, the Middle Ages, etc.

M. WARD, *Gestalten christlicher Frühzeit. Beter, Streiter, Mächte, von den Anfängen der Kirche bis zum Ausgang der antiken Welt*, trans. I. Gattenhof (Munich: Anton Pustet, 1963, DM 22.80), 472 pp.

The German version retains the format and fresh style of the original, *Early Church Portrait Gallery* (London: Sheed & Ward, 1959). The *Gallery*, consisting of selected patristic readings from Ignatius and Polycarp through Leo

the Great, depicts the spirit and concerns of the early Church. The historical, cultural and theological comments of the authoress serve to introduce and clarify the selections. The book is equipped with bibliography and indexes.

W. G. WILLIAMS, *Archaeology in Biblical Research* (New York—Nashville, Tenn.: Abingdon Press, 1965, \$4.75), 223 pp., 19 plates, 8 pp. of drawings & maps.

The professor of OT at Iliff School of Theology in Denver, Colorado, first introduces the reader to the general aims and objectives of biblical archaeology. He then discusses important methodological aspects such as surface survey, excavation and preservation. The central section demonstrates concretely (by studying several major discoveries) the impact that archaeology has made on our view of the biblical world. Bibliography and indexes are provided.

G. A. WILLIAMSON, *The World of Josephus* (Boston—Toronto: Little, Brown & Co., 1965, \$6.00), 318 pp.

To provide a non-technical portrait of the Jewish historian, the translator of the *Jewish War* for the Penguin Classics series sketches Josephus' early years and his activities during the Jewish War against the background of first-century Rome and Judea. In the final section W evaluates Josephus as author, apologist and historian, then adds an appendix defending the reference to Jesus as the Christ in the *Antiquities*. A brief index is included.

ADDITIONAL BOOKS RECEIVED

Apostolic Renewal in the Seminary in the Light of Vatican Council II, ed. J. Keller and R. Armstrong (New York: The Christophers, 1965, paper \$.50), 305 pp.

A. BEA, *The Image of Paul VI* (Milwaukee: Bruce, 1964), 8 pp.

C. W. BERENDA, *World Visions and the Image of Man. Cosmologies as Reflections of Man* (New York—Hollywood: Vantage Press, 1965, \$3.95), 233 pp.

R. E. BROWN, S.S., *The Book of Deuteronomy*, Old Testament Reading Guide, 10 (Collegeville, Minn.: Liturgical Press, 1965, paper \$.40), 126 pp.

Burgense. Collectanea Scientifica, 6 (Burgos: Seminario Metropolitano de Burgos, 1965, paper 125 Ptas. or \$3.00), 433 pp.

C. CIRNE-LIMA, *Personal Faith. A Metaphysical Inquiry*, trans. G. R. Dimler, S.J. (New York: Herder & Herder, 1965, \$4.50), 206 pp.

F. H. CLARK, *Where is Heaven?* (New York—Hollywood: Vantage Press, 1965, \$2.75), 114 pp.

Concilium, Theology in the Age of Renewal (Glen Rock, N.J.: Paulist Press, 1965, \$4.50 each).

Vol. 1, Dogma: *The Church and Mankind*, ed. E. Schillebeeckx, O.P., viii and 177 pp.

Vol. 2, Liturgy: *The Church and the Liturgy*, ed. J. Wagner, viii and 191 pp.

Vol. 3, Pastoral Theology: *The Pastoral Mission of the Church*, ed. K. Rahner, S.J., vi and 186 pp.

The first of 50 proposed volumes (at the rate of ten per year) enlisting the talents of 300 leading Catholic theologians around the world, the three follow a format basic to the series: (1) several original articles by acknowledged experts in the respective fields, (2) a few bibliographical articles to draw together in concise form the most recent contributions to current or disputed questions, (3) "Documentation": an article on some point of immediate theological interest, and (4) a "Chronicle of the Living Church": an article which reports on some non-theological topic which should be brought to the attention of theologians. The volumes will cover problem areas in ten different theological disciplines with the accent in each case on authoritative scholarship and contemporary relevance. The project is being published simultaneously in English, German, Dutch, French, Spanish and Portuguese.

É. CORNÉLIS, O.P., *Valeurs chrétiennes des religions non chrétiennes. Histoire du salut et histoire des religions. Christianisme et Bouddhisme*, Cogitatio Fidei 12 (Paris: Cerf, 1965, paper 16.50 F), 229 pp.

R. D. CULVER, *Daniel and the Latter Days* (Chicago: Moody Press, 1954, \$3.50), 224 pp.

F. C. GRANT, *Rome and Reunion* (New York: Oxford University Press, 1965, \$5.00), ix and 196 pp.

Harper ChapelBooks (New York—London: Harper & Row, 1965).

CB1 K. S. LATOURELLE, *Christianity through the Ages* (paper \$2.45), xiii and 321 pp.

CB2 H. E. FOSDICK, *On Being a Real Person* (paper \$1.50), xiv and 295 pp.

CB3 E. TRUEBLOOD, *The Common Ventures of Life. Marriage, Birth, Work, Death* (paper \$.95), 124 pp.

CB4 P. SCHERER, *For We Have This Treasure* (paper \$1.95), xii and 212 pp.

CB5 H. E. FEY, *The Lord's Supper: Seven Meanings. Memorial, Thanksgiving, Covenant, Affirmation, Spiritual Strength, Atonement, Immortality* (paper \$1.50), 117 pp.

CB7 M. H. BRO, *More Than We Are* (paper \$1.50), 177 pp.

- CB9 W. BARCLAY, *Prayers for the Christian Year* (paper \$1.35), 176 pp.
- CB11 R. H. PFEIFFER, *The Books of the Old Testament* (paper \$1.95), xi and 335 pp.
- CB13 *Religion in the Public Schools. A report by the Commission on Religion in the Public Schools, American Association of School Administrators* (paper \$.85), x and 68 pp.

In launching this new line of religious paperbacks, the publishers bring to the popular market a series of reprints and originals designed to appeal to the broadest Church interests: laymen, study classes, prayer groups, etc.

Harper Torchbooks/The Cathedral Library (New York—Evanston, Ill.: Harper & Row, 1965).

- TB 301 G. WEIGEL, S.J., *Catholic Theology in Dialogue* (paper \$.95), 126 pp.
- TB 302 D. KNOWLES, *The English Mystical Tradition* (paper \$1.35), viii and 197 pp.
- TB 303 *A Treasury of Russian Spirituality*, ed. G. P. Fedotov (paper \$2.95), xviii and 501 pp., 9 illustrations.
- TB 304 F. VAN DER MEER, *Augustine the Bishop. Religion And Society At The Dawn Of The Middle Ages*, trans. B. Battershaw and G. R. Lamb (paper \$3.75), xviii and 679 pp., 24 illustrations.
- TB 305 C. DAWSON, *The Historic Reality of Christian Culture. A Way to the Renewal of Human Life* (paper \$.95), 131 pp.

As a companion series to their already well-known Cloister Library of paperback religious books on a level of serious scholarship, the publishers have commenced the Cathedral Library with these five titles. Designed for readers with a college background, the series seeks to provide handy editions of scholarly works ranging over a broad field of religious interest.

M. HEIDEGGER, *German Existentialism*, trans. D. Runes (New York: Philosophical Library, 1965, \$2.75), 58 pp.

J. N. D. KELLY, *The Athanasian Creed. The Paddock Lectures for 1962-3* (New York—Evanston, Ill.: Harper & Row, 1965, \$3.00), xi and 140 pp.

G. C. LUCK, *The Bible Book by Book. An Introduction to Bible Synthesis*, Moody Giants, No. 40 (Chicago: Moody Press, 1950, paper \$1.25), 253 pp.

A. AND D. MARTIN, *Learning from God. No. 3 – The Bible. A Doctrine Study Course* (Chicago: Moody Press, 1964).

Teacher's Manual, 64 pp., 5 maps.

Student's Manual, 79 pp.

E. PROBST AND J. BRUCE, *Men of God* (New York: Herder & Herder, 1965, \$1.50 each; London: Burns & Oates), 27 pp. each, illustrated.

1. *The Life of Saint Francis of Assisi.*
2. *The Life of the Blessed Virgin Mary.*

K. RAHNER, *Betrachtungen zum ignatianischen Exerzitienbuch* (Munich: Kösel-Verlag, 1965, DM 25), 303 pp.

T. SCHÖBER, *Gottesdienst und Diakonie*, Calwer Hefte 71 (Stuttgart: Calwer Verlag, 1965, paper DM 2.50), 47 pp.

Schocken Books (New York: Schocken Books, 1964).

SB82 E. UNDERHILL, *The Mystics of the Church* (cloth \$5.00, paper \$1.95), 260 pp.

SB86 H. GUNKEL, *The Legends of Genesis. The Biblical Saga and History*, trans. W. H. Carruth (cloth \$4.50, paper \$1.75), xii and 164 pp.

SB90 N. H. SNAITH, *The Distinctive Ideas of the Old Testament* (paper \$1.75), 194 pp.

A. SCHWEITZER, *Reverence for Life. An Anthology of Selected Writings*, ed. T. Kiernan (New York: Philosophical Library, 1965, \$2.75), ix and 74 pp.

F. J. SHEEN, *The Power of Love* (New York: Simon & Schuster, 1965, \$3.50), 157 pp.

G. H. TAVARD, *The Church Tomorrow* (New York: Herder & Herder, 1965, \$3.95), 190 pp.

P. TEILHARD DE CHARDIN, *Letters from Egypt, 1905-1908*, trans. M. Ilford (New York: Herder & Herder, 1965, \$4.95), 256 pp.

J. WOODS, *Jeremiah*, Epworth Preacher's Commentaries (London: Epworth, 1965, 12 s. 6 d.), 176 pp.

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- (A) Author, editor, or translator of article or book
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| Roczniki Teologiczne-Kanoniczne (Lublin) | Times Literary Supplement (London) |
| Ruch Biblijny i Liturgiczny (Krakow) | Traditio (New York) |
| Sacra Doctrina (Bologna) | Tradition (New York) |
| St. Vladimir's Seminary Quarterly (New York) | Trierer Theologische Zeitschrift (Trier) |
| Salmanticensis (Salamanca) | Una Sancta (Niederaltaich) |
| Sapienza (Rome) | Verbum Caro (Neuchâtel) |
| Scholastik (Freiburg/Br.) | Verbum Domini (Rome) |
| Sciences Ecclésiastiques (Montreal) | Vetus Testamentum (Leiden) |
| Scottish Journal of Theology (Edinburgh) | Vie Spirituelle (Paris) |
| Scripture (Edinburgh) | Vigiliae Christianae (Amsterdam) |
| Scuola Cattolica (Milan) | Virtud y Letras (Manizales, Colombia) |
| Sefarad (Madrid) | Vox Theologica (Assen) |
| Selecciones de Teología (Barcelona) | Way (London) |
| Sobornost (London) | Westminster Theological Journal (Philadelphia) |
| South East Asia Journal of Theology (Singapore) | Wiseman Review (London) |
| Stimmen der Zeit (Munich) | Wissenschaft und Weisheit (Düsseldorf) |
| Studia Montis Regii (Montreal) | Worship (Collegeville, Minn.) |
| Studia Theologica (Lund) | Zeitschrift für die Alttestamentliche Wissenschaft (Berlin) |
| Studies (Dublin) | Zeitschrift der Deutschen Morgenländischen Gesellschaft (Wiesbaden) |
| Studii Biblici Liber Annuus (Jerusalem) | Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden) |
| | Zeitschrift für Katholische Theologie (Innsbruck) |
| | Zeitschrift für die Neutestamentliche Wissenschaft (Berlin) |
| | Zeitschrift für Religions- und Geistesgeschichte (Erlangen) |
| | Zeitschrift für Theologie und Kirche (Tübingen) |

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